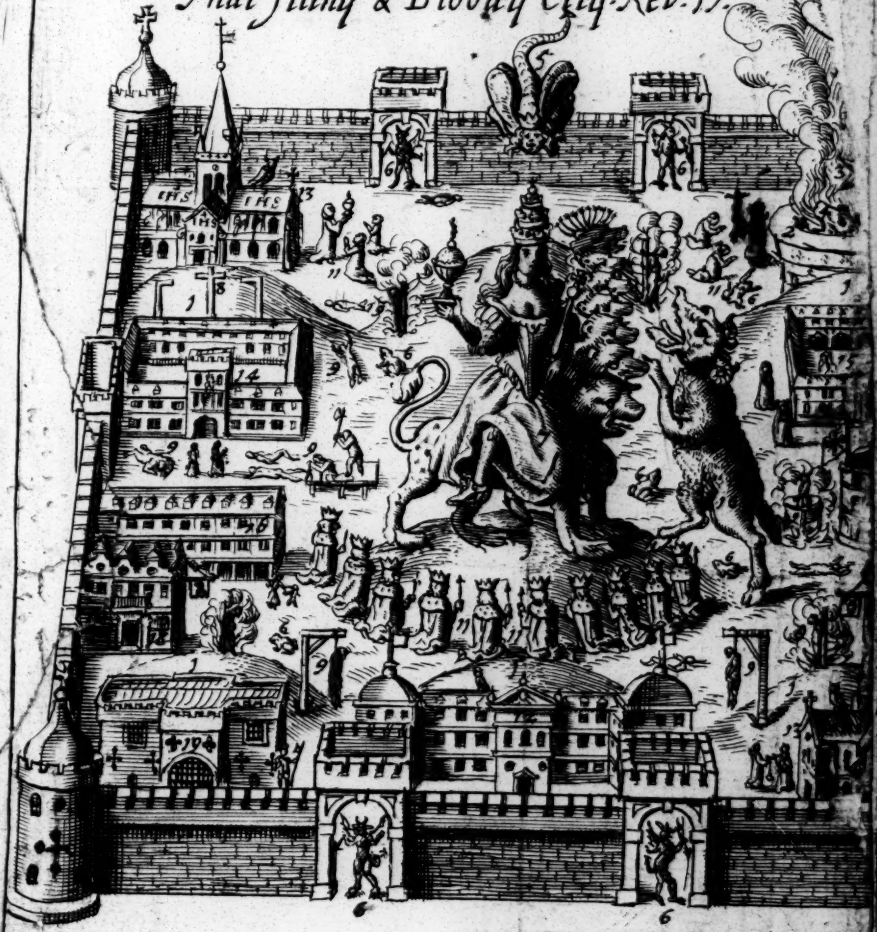
GREAT BABYLON

The Mother of Harlots & abominations of

That filthy & Bloody City Rev. 17.



S Preston

R Preston

THE CITY of GOD, OR Kingdom of Christ, IN The thousand years Reign before his Personal coming and appearing, further asserted and cleared.

From the 21th. *Chapter of the* Revelations.

Wherein you have the Mystery of the two

- Worlds, Kingdoms, } Christs & Anti-christs.
- Cities, *Jerusalem* and *Babylon*,
- Women, Bride and Whore,
- Creatures, Lamb and Beast.

} *further explained.*

Ps. 87. 3. *Glorious things are spoken of thee thou City of God.*
Ps. 122. 6. *They shall prosper that love thee.*
Ps. 48. 12, 13. *Walk about* Zion, *and go round about her, tell the Towers thereof, mark ye well her Bulwarks, consider her Pallaces, that ye may tell it to the Generations following.*
137. 8. *Oh Daughters of* Babylon, *that art to be destroyed, happy shall he be that rewardeth thee, as thou hast served us.*
ch. 8. 8. *So they read in the Book in the Law of God distinctly and gave the sense, and caused them to understand the reading.*

London, Printed in the Year of our Lord. 1672.

THEOPOLIS,
OR THE
CITY of GOD
New JERUSALEM,
IN
Oppoſition to the City of the Nations *Great* BABYLON;

Comprehending

The bleſſing and benefit of Chriſts Kingdom, in the thouſand years Reign before his perſonal coming and appearing, after the total ruine of the Beaſt, and his Kingdom.

In a Coment upon the 20th. *and* 21ſt. *Chapters of the* Revelations.

With

An Additional Anſwer to theſe two material Queſtions:

1. Whether the thouſand years Reign is not already paſt, as *Brightman*, and others affirm.
2. Whether the natural Jew is not moſt concerned in the latter day Promiſes and Prophecies, eſpecially in the pulling down *Babylon*, and Building of *Zion*, as *Maton*, and others aſſert.

Ezek. 4. 1. *Son of Man take thee a Tyle, and Pourtray upon it the City* Jeruſalem.

Hoſ. 12. 10. *I have multiplyed Viſions, and uſed ſimilitudes.*

Dan. 12. 4. *And many ſhall run to and fro, and knowledge ſhall increaſe.*

Pſ. 145. 11. *They ſhall ſpeak of the glory of thy Kingdom, and talk of thy Power.*

Iſa. 57. 14. *Take up the ſtumbling-block out of the way of my people.*

London, Printed by *T. Ratcliff.* and *Nat. Thompſon*, for *Nathanie Ponder*, at the *Peacock* in *Chancery*-Lane. 1672.

THE

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XX. CHAP. Of the *Revelations.*

AND I ſaw an Angel come down from Heaven, having the Key of the bottomleſs Pit, and a great Chain in his hand.

2. *And he laid hold on the Dragon that old Serpent, which is the Devil and Satan, and bound him a thouſand years.*

3. *And caſt him into the bottomleſs Pit, and ſhut him up and ſet a Seal upon him, that he ſhould deceive the Nations no more, till the thouſand years ſhould be fulfilled: and after that he muſt be looſed a little ſeaſon.*

4. *And I ſaw Thrones, and they ſat upon them, and Judgement was given unto them: and I ſaw the ſouls of them that were beheaded for the witneſs of Jeſus, and for the Word of God, and which had not worſhipped the Beaſt, neither his Image, neither had received their marks upon their foreheads or in their hands, and they lived and Reigned with Chriſt a thouſand years.*

5. *But the reſt of the dead lived not again, till the thouſand years were finiſhed. This is the firſt Reſurrection.*

6. *Bleſſed and Holy is he that hath part in the firſt Reſurrection, on ſuch the ſecond death hath no power but they ſhall be Prieſts of God and of Chriſt, and ſhall Reign with him a thouſand years.*

7. *And when the thouſand years are expired Satan ſhall be looſed out of his priſon,*

8 *and*

8. *And ſhall go out to deceive the Nations, whi*
are in the quarters of the Earth Gog *and* Magog,
gather them together to battel, the number of whom
as the Land of the Sea.

9. *And they went up on the breadth of the Earth*
and compaſſed the Camp of the Saints about, an
the beloved City, and fire came down from God out
Heaven, and devoured them.

10. *And the Devil that deceived them was ca*
into the Lake of Fire and Brimſtone, where the Bea
and falſe Prophet are, and they ſhall be tormente
day and night for ever and ever.

11. *And I ſaw a great white Throne, and hi*
that ſat on it from whoſe face the Earth and Heave
fled away, and there was found no place for them.

12. *And I ſaw the dead ſmall and great ſtan*
before God, and the Books were opened, and anothe
Book was opened, which is the Book of Life, and th
Dead were judged out of thoſe things, which wer
written in the Books according to their works.

13. *And the Sea gave up their dead which wer*
in it, and Hell delivered up the dead which were i
them, and they were judged every man according t
their works.

14. *And Death and Hell were caſt into the Lak*
of Fire; this is the ſecond death.

15 *And whoſoever was not found written in the*
Book of Life, were caſt into the Lake of Fire.

Chriſt's Kingdom in the thouſand years Reign, before his Perſonal appearing, aſſerted from the 20th *of the* Revelations, *&c.*

THis Chapter contains the laſt Hiſtorical, propheſie of the Dragons diſaſter. The twelfth foretels his being ſubdued by *Michael*, and caſt unto the Earth: This, of his being taken by the Angel, and caſt bound into the bottomleſs pit, &c. being the Epilogue and laſt act of the whole warfare of the Church, as it is ſubject to dangers and diſtreſſes, he being the laſt of her three capital Enemies, that here goes off the Stage.

In the 16th Chapter *John* hath diſcovered to him the confederacy and conjunction of Dragon, Beaſt, and Falſe-prophet in their call to, and combination with the Kings of the Earth, and whole

world to oppoſe Chriſt, and his Saints in the great battle: In the 19th is the iſſue of this great undertaking declared, *viz.* a total overthrow and deſtruction of that great Army, the Kings, Captains and Mighty men, the taking of the Beaſt and Falſe-prophet, and caſting them alive into the lake of fire burning with Brimſtone: And in this 20th you have the account of the Dragons Fate in this great Cataſtrophe, *viz.* of his taking and how as a wretched Captive he was bound, and made cloſe priſoner (for a ſeaſon,) then after a ſhort Releaſe, how brought to judgment, and ſentenced to the lake of fire with his Companions, together with the bleſſing and advantage, that accrues hereby to the Church of Chriſt.

A Portion of Scripture worthy our moſt ſerious ſearch and enquiry, containing moſt ſeaſonable and neceſſary truths, and of ſuch import, that a late learned Author ſaith thus of it. *That it contains the Cataſtrophe, Reſult, and Deſign of all, that God hath ſpoken before in the Old Teſtament, and no leſs than a Golden Key to unlock the Bible, eſpecially the Old Teſtament.* Though expreſſed in ſuch myſtical Allegories and Types, ſuch Figurative and Tropical Terms, as makes it very abſtruſe, and difficult, and to that degree, ſo that *Brightman* ſaith, that a man may ſee by the commentary of Interpreters, how greatly they are puzled and toyled in the interpritation of this Chapter, being like an intricate Maze and Labyrinth,

rinth, where there is no winding of a mans ſelf out. And Mr. *Mead* calls it the moſt abſtruſe of all the Prophetical Scriptures and moſt to be admired, and ſo miſterious, *that he dares not enlarge himſelf into that curious ſearch of the Reaſons of ſeveral Circumſtances, leſt that of* Solomon *be laid to his charge* (Prov. 10. 19.) *In the multitude of words there wanteth not ſin. And another thus; The particulars contained herein are moſt abſtruſe and miſterious, and that to be too poſitive and definitive about them, and the miſteries intended in them, would argue too much boldneſs and temerity.*

The conſideration whereof calls therefore for the greater circumſpection, warineſs, and ſobriety.

The Method propounded in ſearch after the miſteries contained in this Chapter ſhall be.

Firſt, To lay down the Analiſis and parts of the Chapter: then treat of each material thing contained in the parts, and that by certain known rules as helps and way-marks to ſteer herein, with ſome remarks upon the ſame, and a brief Paraphraſe upon it.

The Parts of the Chapter.

THis Chapter contains the doom and judgment of the Dragon, as discovered to *John* in three parts or periods.

First, In his binding and consequents thereof.

Secondly, In his loosing with the effects of it.

Thirdly, In his final and utter judgment, and what follows thereon.

First, Of his binding, wherein is considerable.

1 The Agent by whom, an Angel; *And I saw an Angel come down from Heaven, having the Key of the bottomless pit, and a great chain in his hand.*

2. The actions of the Angel.

1. In apprehending of him; *And he laid hold on the Dragon, that old Serpent, which is the Devil and Satan.*
2. In binding of him, and how long; *And bound him a thousand years.*
3. In Imprisoning of him set forth, partly by the place (*and cast him into the bottomless pit*) partly by his secure way of proceeding, *And shut him up and set a seal upon him.*

3. The end of his judicial process with the Dragon, *viz. That he should deceive the Nations no more till the thousand years were fulfilled,* amplified by the Dragons release for a little moment; (*After that he must be released a little season.*)

Then

Then the conſequents of the Dragons binding, and as one main reaſon thereof, *viz.* the Churches happy and glorious condition, wherein is conſiderable.

Firſt, The Reſurrection and Reviving ſtate, under the denomination of Martyrs; *And I ſaw the ſouls of them that were beheaded for the witneſs of Jeſus, and the Word of God, and which had not worſhiped the Beaſt, neither had received his mark upon their foreheads, or in their right hands.*

Secondly, Their Enthroning or Reigning; *And I ſaw Thrones and they ſat upon them, and judgment was given to them, And they lived and reigned with Chriſt a thouſand years.*

Then their ſaid ſtate and condition is amplified three ways,

1. By the oppoſite condition of their Enemies; *But the reſt of the Dead lived not again, till the thouſand years were finiſhed.*
2. By the denomination given to this condition of the Revived Martyrs; *This is the firſt Reſurrection.*
3. By their happineſs and holineſs, partly in reſpect to the evil, they are exempted from: partly the good they are called to enjoy; *Bleſſed and holy is he that hath part in the firſt Reſurrection: on ſuch the ſecond Death hath no power; But they ſhall be Prieſts of God and of Chriſt, and ſhall reign with him a thouſand years.*

Secondly, Of the looſing of the Dragon out of Priſon, wherein is conſiderable.

1. The time when; *But when the thouſand years are expired Satan ſhall be looſed out of Priſon.*
2. The ſubtile practiſes of the Dragon declared in the ſeducing, and ſtirring up new Enemies againſt the Church; *And he ſhall go out to deceive the Nations*: deſcribed by the extent of of the places whence to be gathered; *From all the Quarters of the Earth.* 2ly By their denomination (*Gog and Magog.*) 3ly By their number (*As the ſand of the Sea.*) 4ly The intent of the gathering; *For Battle againſt the Saints.*
3. The hoſtile acts of theſe ſeduced Enemies, partly going up every way againſt them, partly ſurrounding them on every ſide: *And they went up on the breadth of the Earth, and encompaſſed the Camp of the Saints about, and the beloved City.*

Then nextly, The effects of this great gathering, and what became of this Dragouical deſign and mighty Hoſt: *And fire came down from God out of Heaven and devoured them.*

Thirdly, His final and utter judgment, which is deſcribed.

1. By the Cauſe; *And the Devil that deceived them.*
3. By the place; *Was caſt into the lake of fire.*
2. By his Companions in Torment; *Beaſt and Falſe-prophet.*

4. By the extremity and endleſneſs of it; *And ſhall be tormented day and night for ever and ever.*

Then what follows the damning of the Dragon, *viz.* The general judgment, wherein is to be conſidered.

1. The Majeſtical Enthronement of the Judge upon his Tribunal or Judgment ſeat, partly by the glory thereof, partly by the power of his preſence: *And I ſaw a great white Throne and him that ſat upon it, from whoſe face the Earth and Heaven fled away, and there was found no place for them.*

2. The order and manner of his judicial proceeding.

1. By his conventing all before his Tribunal, that were to be judged; *And I ſaw the Dead both ſmall and great ſtand before God, the Sea giving up the dead which were in it, and the Graves delivering up the dead which were in them.*

2, By his final dooming or ſentencing of them, wherein note,

1. The matrer of fact.

2. The evidence produced for coviction; *And the Books were opened, and another Book was opened, which is the Book of Life, and the dead were judged out of thoſe things, which were written in the Books according to their works.*

3. The Execution of the judicial ſentence, both upon Things and Perſons, 1. Things: *And Death and Hell were caſt into the lake of fire:*

This is the ſecond Death. 2. Perſons, *And whoſoever was not found Written in the Book of Life, was caſt into the lake of fire.*

Having thus laid down the parts, the next thing to be conſidered and enquired into, is the meaning of the Spirit, and what is held forth to us by this Parabolical, and miſterious Prophecy. *For this Book of the* Revelations (as Mr. *Mead* well obſerves) *is not uſually to be taken accoridng to the Letter only, as of a certain bare Hiſtory of things done, but as a Propheſie involved with Myſteries, Allegories, and Types. Therefore muſt we labour to get a right diſcerning of the meaning of thoſe Parables, and Prophetical Miſteries which for the moſt part are Figurative and Tropical, and in part borrowed from the Condition of affairs under the Old Teſtament.* And that it is alike injurious to truth to take a miſterious Allegory in the Letter, as to make an Allegory of the plain Scripture; to Litterize the Allegory, as to Allegorize the Letter.

Bernard, p. 130. *As it is compoſed of ſimilitudes, ſo the words are Figurative, the whole Propheſie full of Metaphors, and almoſt altogether Allegorical: ſo as we muſt take heed that we look further than into the Letter and naked Relation of things, as they are ſet down: Otherways the book ſhould be full of abſurdities, impoſſibilities, falſities, and flat contradictions unto other truths of Scripture, which are far from the words of Gods holy Spirit, which are ever holy and true. For who can believe a Lamb to have ſeven eyes, a mountain*

mountain burning to be caſt into the Sea, and this thereby to become in a third part blood, a ſtar to fall from Heaven, Locuſts to be of ſo monſtrous a ſhape as is ſet down in Chapter 9 h, and Horſes with Lions heads; fire, ſmoke and brimſtone coming out of their mouths; Dragon and Beaſt with ſeven heads and ten horns, &c. Therefore we muſt not ſtick in the Letter, but ſearch out the Hiſtorical ſenſe, which is the truth intended. Alſo we muſt note this carefully, that all this whole propheſie is framed after the ſtate and condition of the antient people of God, the Jews; and after the words and viſions of the antient Prophets as we may ſee by comparing the words and viſions of this Book with Moſes *and the Prophets, Firſt to their ſufferings under their three Enemies, as* Pharaoh *in* Ægypt *called a Dragon.* 2. *By* Babel *and the Beaſts noted in* Daniel. 3. *By* Gog *and* Magog. 2. *To their whole ſtate,* viz. *By the twelve Tribes, the Wilderneſs, Thunder, Lightning, Earthquake, to the Tabernacle, the Ark of his Teſtament, the Prieſts, to white Raiment, a Golden girdle about the paps, the Altar, Incenſe, Odours, Lamps, Candleſticks. Golden Cenſer, Temple, Singing, Inſtruments of Muſick, ſmoke filling the Temple, to the Trumpets, To* Jeruſalem, *Kings, Thrones, Crowns, Elders,* &c.

Therefore for our better guide herein, theſe known neceſſary and approved Rules are laid down to be obſerved in the Expoſition of the difficult things in this Chapter, *viz.* That

taking

taking it for granted as previous to all, there is an absolute necessity of (*a*) Prayer, (*b*) Reading, (*c*) Meditation, (*d*) Conference, (*e*) Practise, we must diligently observe.

a James 1. 17. 1 John 1. 10, 27 *b* Rev. 1. 3. Acts 8. 28, 29, 30. *c* Psal. 1. 2. *d* Dan. 12. 4, 8, 13. *e* Rev. 1. 3. Psal. 119. 98, 99. John 7. 17. Dan. 12. 3.

Rule 1. First, to compare any obscure passage, or phrase with other Scriptrues and Prophesies alledged, or alluded to, whereby much light will be gained to many dark places in this book, and so Scripture shall expound Scripture, which is the best Interpreter, as for instance, *Rev.* 11. 4, 5, 6. Wherein the two witnesses are compared to *Moses* and *Aaron*, *Numb.* 16. to *Elijah* and *Elisha*, 2 *Kings* 1. to *Zerubbabel* and *Joshua*, *Zach.* 73. 11, 12, 14. The Song of *Moses*, *Rev.* 15. 3. with *Exod.* 15. 1. *Psal.* 145. 17. mistical *Babylon*, *Rev.* 17. 24. with litteral *Babylon*, *Jer.* 51. 7. To seperate from her, *Rev.* 18. 4. with *Jer.* 51. 6. her destruction, *Rev.* 18. 7, 8. with *Isa.* 47. 7, 8, 9. To rejoyce at it, *Rev.* 18. 20. with *Jer.* 51. 48. Saints coming forth in vengeance, *Rev.* 19. 13. *Isa.* 63. 2 *Rev.* 19. 15. with *Psal.* 29. *Isa.* 63. 3. New Heavens and Earth, *Rev.* 21. 1. with *Isa.* 65. 7. 2 *Pet.* 3. 13, *&c.*

Rule 2. Secondly, To consider, what vision or obscure passage the Holy Ghost hath interpreted in the Revelation it self. For of all such the

the Expoſition is undoubted and infallible, and ſo will the Revelation be the beſt Expounder of the Revelation, and from thoſe Expoſitions proportionably borrow light, for the diſcovering of other obſcure paſſages depending thereupon, relating thereto, or contemporaneous therewith: As for inſtance, *Rev.* 1. 20. *The miſtery of the ſeven Stars in his right hand, and of the ſeven Golden Candleſticks interpreted by Chriſt*, viz. *The ſeven Stars are the Angels of the ſeven Churches: and the ſeven Candleſticks are the ſeven Churches. So* Rev. 17. 7. *The miſtery of the Woman and of the Beaſt that carryeth her, which hath the ſeven heads and ten horns, and of the waters ſhe ſat on*, explained and expounded by the Holy Spirit: The Woman is interpreted to be the great City, that then reigned over the Kings of the Earth: And the waters where the Whore ſiteth to be People, Multitudes, Nations, and Tongues: The Beaſts ſeven heads to be ſeven Mountains, and ſeven Kings; Ten horns to be ten Kingdoms, concerning which interpretation Mr. *Mead* hath this Remark, *viz. This is ſingular in this place, nor to be paſſed over, with a ſlight obſervation: That this viſion concerning the great Whore and the Beaſt bearing her, is opened to* John *and to us by the Angel (contrary to his wonted manner) with a moſt plain interpretation without doubt to this end, that by the benefit of the interpretation thereof, as being the chiefeſt viſion of all the reſt,*

the

the other Miſteries contained in the Revelations, *hitherto indeed ſhut up, but depending upon it with a wonderful Artifice, might be revealed. Here therefore give all attention: and leaſt the Angel ſhould take this pain in vain, as far forth as it concerneth thee: Remember this right well, right well, I ſay.*

And another thus; *This propheſie thus lively diſcloſed, may deſervedly be ſtiled the Divine Key of the Revelation, whereby many miſteries of this book may be unlocked, and the Top-Tower, or Turret of the* Revelations, *whence the ſecrets of this Book may be peculiarly and certainly diſcovered on every ſide.*

Rule 3. Thirdly, Moſt diligently to obſerve the ſcope, order, and harmony of the Prophecies.

In the next place we come to conſider the Phraſes and Terms, that call for explanation and unfolding in this Prophecy, which we ſhall take in order as they lye in the ſeveral parts of the Chapter, *viz.*

Firſt, Who the Dragon? 2ly What by his apprehending? 3ly Who the Angel that thus lays hold upon him, that comes from Heaven? and what by Heaven? 4ly What by the Dragons binding, impriſoning, and ſealing in the pit? 5ly What by the bottomleſs pit? 6ly What the thouſand years, and how to be taken whether definitely and indefinitely? 7ly What this

living

living of the Martyrs, or first Resurrection: 8ly What this Reigning with Christ? 9ly What this second Death? 10ly What by the rest of the Dead, that lived not again? 11ly What to be Priests of God and of Christ? 12ly What by the Dragons loosing, or release and deceiving the Nations? 13ly Who *Gog* and *Magog*? 14ly What the beloved City? 15ly What the fire that comes down from Heaven to destroy the Enemies? 16ly What by the general judgment? And of these we shall endeavour to speak distinctly with inlargement suitable to the point before us.

Of the Dragon.

THe first thing to be enquired into, is the great subject of this discourse, the Dragon; Who and what he is. The right understanding whereof will let us much into the Mistery of this Prophecy, which therefore obliges to the more diligent search, and greater exactness, keeping close to the rules propounded.

Dragon, or old Serpent in Scripture is taken in a two-fold sence; sometimes in a litteral, *viz.* that Creature, who as said (*Gen.* 3. 1.) *was more subtile than any beast of the field, which the Lord God had made*, held forth to be destructive, cruel and devouring, *Jer.* 51. 34. *Eccles.* 10. 11. poisonous and murderous, *Deut.* 52. 33. *Psal.* 58.

58. 4. Envious and malicious, *Gen.* 3. 1, 2, 4. And ſometimes in a figurative or miſtical ſenſe, *viz.* Great Tyrants, who acting in the Dragons cruel, ſubtile, envious and deſtructive nature, are properly ſo called. Therefore *Pharaoh* that old cruel Enemy of Gods people is called Dragon, *Iſa.* 51. 9. *Ezck.* 29. 3. So alſo *Nebuchadnezzar* that other cruel bloody Enemy, *Iſa.* 27. 1. *Jer.* 51. 34. Alſo the Roman Empire whilſt Heathen, ſo murderouſly bloody to the Saints in diſtinction from the Beaſt called Dragon, great Red Dragon, *Rev.* 12. 3. So the Whale or Leviathan that devouring tyrannous Sea-monſter called Dragon *Pſal.* 74. 13, 14. *Hence the Heatheniſh and Pagan Empire, that bears rule in all the World, as Turk, Tartar*, &c. Is called here in this place Dragon in diſtinction from the Beaſt, that bore ſway only in *Europe*, and now vanquiſhed and put down, as in the former Chapter, ſo that as the *Pagan Empire* we are to notion Dragon here, *viz.* a State or Empire (as the Beaſt interpreted before) not any particular perſon.

Object. *But it is ſaid, what need you go ſo far for an interpretation, when you have one ſo near at hand? Is it not here ſaid that he is the Devil and Satan the old Serpent? So alſo* Rev. 12. 9. *the ſeven headed, ten horned, red Dragon is called the old Serpent the Devil and Satan, and therefore by Dragon here is not to be underſtood a*

ſtate

ſtate or conſtitution of Government, as you ſuppoſe; but the Devil himſelf.

Anſw. It is true the Dragon in the 12th and here alſo is ſaid to be the old Serpent, Devil and Satan; not that he was perſonally ſo, but figuratively and repreſentatively; as it is ſaid the Serpent beguiled *Eve.* 2 *Cor* 11. 3. which was not the Serpent barely conſidered, but the Devil acting the Serpent: As the Devil in *Samuels* ſhape or mantle; or when a man is poſſeſſed by the Devil, the man is ſaid to ſpeak and act, when it is the Devil that ſpeaks and acts him: And ſo is the Heathen Empire called the Devil and Satan, *Rev.* 2. 10. Where it is ſaid the Devil ſhall caſt ſome of you into priſon: Not that the Devil in perſon was to do it; But the Devil in his Imps, Agents, Officers, Inſtruments, Vicegerents; And ſo *Rev.* 2. 13. It is ſaid, Satan dwelt and had his ſeat there; not that the Devil actually and viſibly in perſon dwelt there: But the Devil in his Spirit and old enmity acting in his ſubſtitutes, the Rulers and Magiſtrates of that place. And well might the Heathen Emperours of old be called the Devil, and Satan that old Serpent.

Firſt, Becauſe he as God and Prince of this World, and of the Air the *Abaddon*, and *Apollyon*, King of the bottomleſs pit, having by Gods permiſſion the diſpoſe of the worldly Governments,

ments, (*Luke* 4. 6. compared *Rev.* 13. 7.) is the Head and Soveraign of the Rulers of darkneſs in this world. And therefore are the Beaſtly and dragonical powers ſpringing from him, acting under him, and being influenced by his Spirit as their Lord and Head, are called Devils by his name; Whereas Gods Rulers, deriving from above, influenced by his Spirit, acting in his name, by his Laws and in his Authority, are called Gods.

Secondly, Becauſe they acting in that Dragonical, ſubtile, tyrannous, bloody ſpirit, even the ſpirit of the Devil, are therefore called the Red Dragon, Devil, and Satan.

Thirdly, Becauſe they ſet up and impoſe Idolatry, the Devils worſhip, not only thereby worſhiping themſelves, but inforcing others to do the ſame, yea to require divine worſhip to be done to themſelves, as *Nebuchadnezzar*, and the Heathen Emperours of old, falſe worſhip being called the worſhip of Devils, 1 *Cor.* 10. 20, 21. 2 *Chron* 11. 15. *Deut.* 32. 17. And that by Dragon is to be underſtood the Heathen Empire or Government, further appears from the interpretation given by Chriſt himſelf in this Book, *Rev.* 17. 8, 9, 10. Where the ſeven headed and ten horned Beaſt, that had the Crowns upon the horns (the Image as well as ſubſtitute of the Dragon, who had ſeven heads and ten horns alſo, the difference only betwixt them, was, that the Dragon had his Crowns upon his heads; which

which when he reſigned in that part of his Dominion to the Beaſt, the Crowns were put upon the hornes) is interpreted by the ſpirit to be civil Empire and power The ten horns are ten Kingdoms, and ſeven heads are ſeven Kings, five of which were fallen before *Johns* time, and one of the ſix of thoſe heads was in *Johns* time, and the ſeventh afterwards to come; and they alſo ſignified ſeven hills interpreted to be that City, that then ruled over the Kings of the Earth, which was no other than *Rome*, the ſeat and Metropolis of the Empire, as it was then ſtanding upon ſeven Mountains.

So that the ſeven headed red Dragon and ſeven headed ſcarlet coloured Beaſt, his Image and Succeſſour, in that part of the World, *Europe*, was no other by this interpretation than the Soveraign Empire and Rule, that firſt was exerciſed in *Rome* Heathen (that drew the third part of the Stars of Heaven, or powers or potentates of this world) during the Dragonical ſtate, and in *Rome* Antichriſtian, during the Beaſtly ſtate.

And further it appears that by Dragon we are to underſtand here the heathen Empire from the extent of his power and juriſdiction. For it is ſaid *Rev.* 16. 13, 14. that the emiſſaries of the Dragon, Beaſt and Falſe-Prophet go forth unto the Kings of the Earth, and of the whole world to gather them to the Battle of that great day of God Almighty. The Beaſt and Falſe-Prophets power

extend no further than the ten Kingdoms. But it is the Dragon that commands the reſt of the world, deceiving the nations and whole world, *Rev.* 12. 9 Therefore it is ſaid of him, after he is looſed again, 20. 8. that he goes out again to deceive the Nations, which are in the four quarters of the Earth, *Gog* and *Magog*, which great army (the number of whom is as the ſand of the Sea) is ſaid to come up upon the breadth of the Earth, and to compaſs the Camp of the Saints: ſo that it appears plainly to be that power that influences and commands, the greater part of the world. And again it appears to be the Heathen Empire or State of Government; becauſe it is judged to the ſame ruine and deſtruction that the Beaſt and Falſe-prophet were (they who were interpreted, *Rev.* 7. the miniſterial and magiſterial part of Antichriſt) and ſaid to be taken and caſt alive into the lake of Fire und Brimſtone, *viz.* that frame of Rule and Government, as utterly to be cancelled, reverſt, and vacated, and never any more to appear in this world; ſo is the Dragonical, Satanical ſtate, being adjudged to the ſame lake of Fire and Brimſtone with the Beaſt and Falſe-prophet, utterly alſo damned and deſtroyed, never any more to appear in the world.

And again it appears to be no leſs, if you examine thr ſcope of the place and order of the Propheſies.

The ſcope of the Book is to ſhew as the riſe and rage,

rage. ſo eſpecially the ruine of the Enemies of Chriſt, and his Church in order to their triumph and Glory, which is excellently held forth by Mr. *Thomas Goodwin* in his Intereſt of States and Nations in that brief Epitome he gives of the *Revelations*: Which Book (ſaith he) is a Tragi-comedy beginning with a Kingdom, given to be won by conqueſt, *Rev.* 6. 8. and ending with a Corronation of a King and the Marriage of his Bride; and all between is but the removing of all ſuch lets and impediments as ſtand in the way. Now the principal Enemies that Chriſt and his Church hath to deal with, are held forth under the types and terms of a Dragon, Beaſt and Falſe-prophet. The Dragon acts two parts one before the riſe of the Beaſt, and another preſently upon and after the Beaſts fall. The twelfth Chapter gives an account of the victory that *Michael* obtained over him, when he was caſt out of Heaven into the Earth, upon which he reſigned up his power, ſeat and authority unto the Beaſt, *viz.* in thoſe territories for 42. Months, or 1260. days or years.

At the latter end of the Beaſts or Antichriſts Dominion, *viz.* under the ſixth Vial, there is a confederacy and combination of Dragon, Beaſt and Falſe-prophet to gather the Kings of the Earth and whole world to the Battle of the great Day of God Almighty: Accordingly they are aſſembled and ingage Battle with Chriſt and his followers; (not that we are to ſuppoſe that all

the world, *viz. Europe, Asia, Africa,* and *America,* are to be gathered into one place: But holding out the Universal enmity and opposition, that with mutual consent shall be made in the powers of the Earth against Christ, his people and Government) but with what success this Hostile league and confederacy is struck, you have already heard: Their powers are broken; their Authority is dissolved. The Beast and False-prophet, *viz.* the ministerial and Magisterial part of Anti-Christ is taken and cast alive into the lake of Fire and Brimstone. They are wholly gone off the Stage with a stink, who have so long Lorded it in those ten Kingdoms of *Europe.* And then also is the Dragon taken, and bound, and imprisoned in order to the taking place of Christs Kingdom, not only in *Europe,* but over the whole world, throughout the whole Earth, which was the Dragons or Devils dominions, or that Heathenish Empire and Rule, that extends all the world, through both *Asia, Africa,* and *America* in distinction from the Beastly state, that hath been visible in the *Europian* Territories. Now during the time of the Dragons binding, the Church hath peace, rest and rule over the whole world; but after he is released, and that Empire permitted to perk up again, fresh disturbance will be given to the Church, called the Camp of the Saints or the beloved City, all the world through, till the Dragons total doom and judgment, which then immediately follows.

In

In further confirmarion hereof take theſe following inſtances.

The Aſſemblees Annotations upon Rev. 12. 3. *A great red Dragon,* viz *the Heathen Roman Emperours ſucceeding one another, who did the Devil ſervice, as in other things, ſo chiefly in perſecuting the Church,* Pſal. 74. 13, 14. Iſa 27. 17, 18. 51. 9. Ezek. 29. 3. *He is great becauſe of his large Empire; Red, that is bedewed with the blood of the Saints, as if dyed with it; ſeven heads ſitting on ſeven hills,* Chap. 17. 9. *Ten horns ten Provinces, the ſtrength of it as horns are of Beaſts,* Dan. 8. 3, 4, 5. 6. *Seven Crowns ſeven kinds of Governments, one after another on her ſeven hills* (Rev. 17. 10) *on his heads, not his horns; for the Supreme Authority was in* Rome *on the ſeven hills, not in the Provinces as after: His tayl drew the third part of Heaven, he ſubjected the third part of the Provinces of the world: Did caſt them to the Earth,* viz. *Put down theſe Princes, whom he ſubdued from the Royal Authorities.* And upon *Rev.* 20. 2. *Dragon, the Pope being deſtroyed, the Devil would bring in the Turk, who ſeemeth yet to ſtand, or ſome other Enemy, like the Heathen Emperour called the Dragon, before* Rev. 12. 3. *to perſecute, and war againſt the Chriſtians, but God will not permit it till the thouſand years of the Churches proſperity be done, and upon the* 10th *verſe, The Devil,* viz. *the Turk the Devils new Agent, another Dragon, like the Heathen Emperour or ſome other Enemy, no Chriſtian by Pro-*

feſſion ſhall be ſent to Hell to keep the Pope and Popiſh Emperour company Here it may be noted, that the foes of the Church that profeſs not the name of Chriſt, as the Heathen and Turkiſh Emperour, are in this Book compared to Dragons and Serpents, and to the Devil himſelf, ſo the Popes and Popiſh Emperours who profeſs Chriſtianity, are compared to wild Beaſts.

And Mr. *Mead* in his Comment upon the *Rev.* Chap. 12. 3, 4. *A wonder or repreſentation of* Rome *Heathen, whoſe marks are every where ſeven heads and ten horns: ſeven heads indeed, as well for the ſeven hills, upon which the City was built, as alſo for the ſeven ſorts of Governours, who were ſucceſſively to Govern that City The ten horns for the ten Kingdoms, which were to ariſe in the time of the laſt head, to which they were to grow: Which interpretation is not mine, but the Angels* Chap. 17. *In the mean time another Character of the* Roman *Emperour is added to theſe. Whereas it is ſaid, He drew the third part of the Stars of Heaven with his Tail, and did caſt them to the Earth; that is, he ſubjected the third part of the Princes and Rulers of the World to his Empire. For even ſo much,* viz *the third part of the known world in* John's *age, the dominion of* Rome *did comprehend within its Limits.*

Add here *Bernard* upon *Rev.* 12. 3. *p.* 208. *This is expounded to be the old Serpent, the Devil and Satan* verſ. 9. *by an alluſion to* Gen. 3.

but

but yet ſo underſtanding him as. hereby be underſtood alſo the ſpecial miniſtry of his fury, viz. *the Heathen perſecuting Emperours of* Rome. *For this propheſieth of things to be done here on Earth by men: Alſo the Woman noteth out a company here in this world, and ſo muſt the Dragon note out in like ſort ſuch here as be her Adverſaries. Again the deſcription of this Dragon cannot agree properly to the Devil himſelf, but is indeed the Arms of* Rome, *when it was Heathen and had Heathen Emperours ruling there, who worſhiped the Devil,* 1 Cor. 10.20. *and were led by him, as all the wicked be,* Eph. 2. 2. *He perſecuting Chriſtians for the very name of Chriſt, ſo as the battle was againſt Chriſt Jeſus himſelf. No marvel then that they be called the Dragon, that is the Devil, who is put for his Inſtruments,* Chap. 2. 10 *As here his Inſtruments for him.*

Of the Dragons taking or apprehending.

And he laid hold, or took: A Metaphor borrowed from the ſeizing of a Priſoner at war and ſo improved here, It is ſaid in the former Chapter he was fought with and vanquiſhed; and in this Chapter laid hold off, or taken, implying a compleat conqueſt; for when a chief General after Battle is taken, the buſineſs is over.

Which holds out no leſs than the abſolute victory, that Chriſt and his followers have obtained in pleading his kingly right to the Governments of this world over the Beaſtly and Dragonical powers of this world, who have uſurpt and a long time poſſes'd the ſame, and having not only ſubdued, but abſolutely diſmiſſed, caſhier'd, and damned the Antichriſtian ſtate in both parts of it, both Civil and Eccleſiaſtical, even to that degree, that they ſhall never appear to do miſchief any more, no more than two wicked wretches, that are caſt alive into Hell fire, can ever expect to come forth to act villany any more in this world; ſo now alſo is the Heathen Pagan ſtate ſo vanquiſh'd and brought down, and as much out of a capacity to do any more miſchief for the ſeaſon intended, then a Baffled, Conquered

ed enemy that is apprehended and taken priſoner.

And that ſuch a ſeaſon ſhall be, wherein Chriſt Jeſus, (who hath right to the worlds Government, not only by gift, purchaſe, covenant and inheritance) muſt yet plead and obtain the ſame by war and conqueſt alſo, appears in part from theſe following Scriptures.

Numb. 24. 8. *He ſhall eat up the Nations his Enemies: He ſhall break their bones and pierce them through with his arrows.* 9. *He couched, he lay down as a Lyon: Who ſhall raiſe him up?*

Iſa. 41. 2. *Who raiſed up the righteous man from the Eaſt, called him to his foot, gave the Nations before him, and made him rule over Kings? He gave them as the duſt to his Sword, and driven Stubble to his Bow*: Speaking of *Abraham* (*Gen.* 14.) in his ſubduing the four Kings, Types of the four Monarchies. Who hath wrought and done it, calling the Generations from the beginning? I the Lord, the firſt (*viz.* he that was with *Abraham* in the Type in the beginning at the firſt,) and with the laſt I am he. (I will alſo in the concluſion be with the ſeed of *Abraham* in the ſame work in ſubduing and taking their Antitypes, the four Monarches eyes themſelves) Iſa. 42. 13. *The Lord ſhall go forth as a mighty man: He ſhall ſtir up jealouſie like a man of War: He ſhall cry, yea roar: He ſhall prevail againſt his Enemies.* 14. *I have a long time holden*

holden my peace, I have been ſtill and refrained my ſelf: Now will I cry like a Travelling Woman; I will deſtroy, and devour at once. 15. *I will make waſt Mountains and Hills, and dry up all their Herbs: and I will make the Rivers Iſlands, and I will dry up the Pools,* &c.

Haggai 2. 22. *And I will overthrow the Throne of Kingdoms, and will deſtroy the ſtrength of the Kingdoms of the Heathon: and I will overthrow the Chariots, and thoſe that ride in them: and their Horſes and their Riders ſhall come down, every one by the Sword of his Brother.*

Rev. 17. 14. *Theſe ſhall make War with the Lamb, and the Lamb ſhall overcome them; for he is Lord of Lords, and King of Kings: and they that are with him are called choſen and faithfull.*

Rev. 19. 13, &c. *And he was clothed in a Veſture dipt in blood, and his name is called the Word of God: And the Armies, which are in Heaven, followed him upon white Horſes, clothed in fine linnen, white and clean: And out of his Mouth goeth a Sharp Sword, that with it he ſhould ſmite the Nations: And he ſhall rule them with a rod of Iron: And he treadeth the Winepreſs of the fierceneſs and wrath of Almighty God: And he hath on his Veſture and on his thigh written, King of Kings, and Lord of Lords.*

So alſo, *Pſalms* 2. 8, 9, &c. *Dan.* 2. 44, 45. *Pſal.* 45. 3, 4, 5. *Pſal.* 66. 3, &c, *Pſal.* 72.

9,

9, 10. *Isa.* 24. 19, 20, 21, 22. *Ezek.* 21. 26, 27. *Rev.* 14. 19, 20. *Isa.* 63. 1, 2, 3, 4, 6. Which dispensation is no other than the pouring out the Vials, *Chap.* 16. The Earth-quake, Desolation and Slaughter that attends the Resurrection of the Witnesses, *Rev.* 11. Typed out by *Abrams* Conquest of the four Kings, as before; the overturning of *Pharaoh* and his Host; the subduing the thirty one Kings in *Canaan* by *Joshuah*, in order to give rest to the people in the promised land; the destruction of all Enemies by *David* in order to *Solomons* quiet, and peaceable Reign. And this work (as in the Types) is to be performed gradually. First the Antichristian powers and Interest; afterwards the Heathenish and pagan Governments, in order to the subduing, and bringing the whole world under the Dominion, and Soveraignty of Jesus Christ, who must have the Heathen for his Inheritance, and the uttermost parts of the earth for his possession, and must rule from Sea to Sea, from the River to the end of the Earth.

Of

Of the Angel, that lays hold on, or apprehends the Dragon.

And I saw an Angel come down from Heaven having the Key of the Bottomless *pit and a great chain in his hand, and he laid hold,* &c.

THe word Angel both in Greek and Hebrew signifies a Messenger, taken therefore sometimes for Heavenly Spirit *Heb.* 1. 7. *Psal.* 103. 20. Sometimes a Minister of the Gospel or Elder, 2 *Cor.* 5. 20. *Rev.* 2. 1. Sometimes for Christ Jesus himself the Archangel. So sometimes by an Angel, though exprest in the singular Number, is meant the whole Eldership or Ministry, as *Rev.* 2 1. So the Angel of the Church of *Ephesus*, is to be understood more than one, because they had Elders more than one, *Acts* 20. 17. So the Angel is said to pour out the Vials, *Chap.* 16. By it is to be understood those Ministers of Gods wrath, that are to execute his judgments upon *Babylon.* And by the Angel in the 14th *Chapter*, that is to Preach the Everlasting Gospel, we are to understand the whole Ministry, that is then called thereto. Which I take to be the import of Angel here, *viz.* the vertue, power and

and authority of Chriſt the Archangel, put forth in and by his Church, and people clothed with authority to perform this great ſervice, having the Key and Chain, Emblems of power and authority put into their hands. Chriſt being their head and repreſentative, and the rather ſo, becauſe it is a power and authority in oppoſition to the Dragon, who is a miſtical repreſentative of all the Enemies of Chriſt; it being no new thing to repreſent a whole party by the head and chief, that influences them: As to ſay ſuch a King vanquiſhed ſuch a King, when neither of the Kings are perſonally preſent, but vertually ſo by their commiſſions, impowring their Generals and Armies. So *Michael* and his Angels are ſaid to fight, *Rev.* 12. on the one ſide, and the Dragon and his Angels on the other; when neither Chriſt, nor the Devil are perſonally preſent, but their Agents and Inſtruments, *Conſtantine* and his Hoſt in the behalf of the Woman and Man child on the one ſide, and *Maxentius* and his crew ſeeking to devour the one and the other, on the other ſide.

So are the Bloody, Tyrannous, Antichriſtian powers, that for 1260. years are to oppoſe the Church, repreſented by a Beaſt. And the filthy Idolatrous Church by a lewd filthy Strumpet, a whoriſh Woman: and the true Church of Chriſt by a Woman,

Object. *But is it not ſaid that the Angel comes down*

down from Heaven? Therefore it muſt either be Chriſt himſelf in perſon, or ſome mighty Angel that deſcends from him out of Heaven to perform his great Service.

In anſwer whereto I ſhall firſt ſhew you, that by this Angel we cannot underſtand the perſon of Chriſt here deſcending, and coming from Heaven: and ſecondly, ſhew you what we are to underſtand by Heaven.

Firſt, By this Angel we cannot underſtand the perſon of Chriſt.

Firſt, Becauſe this is not the time of his perſonal coming and appearing, which will not be till a thouſand years after; for this action is but at the beginning of the thouſand years: His perſonal coming is not to be till the Judgment day: It being ſaid, that he muſt judge the quick and dead at his appearing and Kingdom, which is not to be till after the thouſand years, and after the Battle of *Gog* and *Magog*.

Secondly, Becauſe when he comes in perſon, it is not to ſuch work as this; not to fight and ſubdue Enemies with material Swords, nor to put his people as the Lambs Army and followers upon any ſuch ſervice at that time, being then all to be in the Reſurrection and glorified ſtate made like himſelf in glory, and as the Angels of God. Neither will any of his Enemies be in a capacity to make reſiſtance, or oppoſition, who in their own

own perſons ſhall be deſtroyed by fire, and the very earth they inhabit, and all its works burnt up and conſumed, at whoſe preſence the Earth and Heaven flye away.

Thirdly, Becauſe ſuch an apprehenſion would make three perſonal comings of Chriſt. whereas we read but of two (*Heb.* 9. 28.) who will appear the ſecond time without ſin to Salvation. Becauſe it is expreſly ſaid, *He ſits at the right hand of God, till his Enemies be made his foot-ſtool.*

Fourthly, This conquering, fighting work is not by Chriſt in perſon at this time of his glorious and terrible appearing; becauſe the Execution then upon the Enemies will be ſudden and ſpeedy like travail upon a Woman with Child; as a Thief in the night; like Lightning; as it was in the days of *Lot* and *Noah* with ſudden deſtruction: and as a ſnare will he come upon all the Inhabitants of the Earth Whereas this work (as you have heard) is a work of time, gradually to be performed. The ſtone ſmites not the Image all at once, but gradually, and after ſmiting beats him to powder, and blows it away: Then by degrees doth that little ſtone increaſe to be a great mountain, and to fill the whole Earth: firſt the ten Kingdoms in *Europe*, where the Beaſt hath ruled, muſt be overcome in order to the Whores judging, for which there is Hallelujah and Praiſe by all the Saints: After that is the Dragon to be dealt with, *viz.* The Heathen power and rule all the world through;

through; for all the Kingdoms of this world are to become the Kingdoms of our Lord and his Christ; this therefore asks time, the other is done at an instant, suddenly, at the sounding of a Trump, in the twinkling of an eye.

Fifthly, Neither can Christs personal appearing, be at this time, because then it must be supposed, that Christ being in the Camp of the Saints and beloved City shall suffer himself, and all the Glorious Angels and glorified Saints to be besieged and streightned by the *Gog-Magog* Army.

Therfore must this be done by his virtual presence power and spirit (though spoken, as if he did it in person) and these great Conquests effected, as in the foregoing Chapter is expressed by the Sword coming out of his mouth, *viz.* by his word, commission, in his name, and by his authority.

But by what ways will the Lord effect this work upon the Enemy?

Various will be the ways and means, that this great work of removing this opposition and subduing these Enemies will be brought to passby as the Scripture plentifully makes mention, *viz.*

First, Sometimes by appearing against them in some extraordinary way of his providence, either after the manner of *Ægypt*, by ingaging the Host of Heaven and Stars in their courses against them by Hail-stones and Coals of fire, as at Mount *Perizim*, or as in the Vally of *Gibeon*.

Or

Or Secondly, ſometimes in an ordinary way, by confounding, diſpiriting, dividing them, ingaging them one againſt the other, as *Iſa.* 19. 2. 14. *Jer.* 51. 46.

More eſpecially by raiſing, ſpiriting and ingaging his own people in the ſervice to the fulfilling of divers promiſes and propheſies, as *Gen.* 22. 17. *Pſal.* 110. 2. *Pſal.* 76. *Jer.* 51. 19. to the 25. *Obad.* 21. *Zach.* 13. 14. 12. 3. *Mal.* 4. 4. *Rev.* 17. 14. 18. 4. 19. 14.

And the fore is the ſpirit promiſed to be poured out in the latter day to this (as one) end. *Iſa.* 28. 6. 10. 27. *Zach.* 12. 6. *Iſa.* 32. 15, 16.

And as Satan inſpires and influences his Inſtruments in an inviſible, ſpiritual manner; ſo the Lord Jeſus directs, guides, governs and ſpirits his Saints and followers.

And his ſpecial preſence (as of old) to accompany his in ſuch great ſervice, *Joſhuah* 5. 13, 14, 15. *Numb.* 10. 35, 36. 14. 42. *Exod.* 33. 15. *Pſal.* 68. 1. *Iſa.* 51. 9, 10, 11. *Mica* 2. 12, 13. 7. 15. *Zeph.* 3. 8.

And why ſhould it be thought more ſtrange to have the work of God in the hands of his Saints in binding and keeping under their Enemies; to be repreſented by an Angel dealing with a Dragon, then to have the work in the hand of *Conſtantine* againſt the *Pagan* Roman power (in the behalf of the Man-child the type hereof) to be repreſented by a conteſt betwixt *Michael* and the Dragon[?] It being ſaid that *Michael* and his

Angels fought, and the Dragon and his Angels, when *Constantine* and his followers in the behalf of Christ, fought with and overcame *Maxentius* and his Heathen crew, though both of them influenced no doubt by both the heads and principals, as it may be also concluded in this place.

This contemporizeth with the witnesses, rising and Earth-quake, Vials out of the Temple, the Lambs war, and the retaliating of *Babilon.*

Of Heaven.

BY Heaven properly is to be understood either the out-spread Firmament, which God called Heaven, *Gen.* 1. 8. wherein are the Birds of Heaven, *Mat.* 13. 32. the Winds of Heaven, *Dan.* 4. 12. the Clouds, Rain and Dew of Heaven. Or the starry Heaven, *Gen.* 1. 17. Or that Heaven of heavens, the third Heaven, the place of Gods principal Seat, *Mat.* 16. 9 2 *Cor.* 12. 2.

Figuratively, sometimes for the heights and places above us, sometimes God himself, *Luke* 20. 21. I have sin'd against Heaven Sometimes the Church is called the Kingdom of Heaven, and often so represented in this Book.

Sometimes for Rule, Dignity and Soveraignty in the world the place of the Rulers or the Gods, *Rev.* 12. 11. *States and Kingdoms in the World political are* (as Mr. *Mead* observes upon the place) *much*

much anſwerable to the condition of the world natural and accordingly repreſented in Scripture; for as the world natural conſiſts of Heaven and Earth, and in the Heaven Sun, Moon Stars; ſo in each State and Kingdom by Nobility and Laity and Diverſity of Orders and degrees in Rule and Government, there is the ſemblance of them; which interpretation Dr. Twiſt *highly applauds, convincing (ſaith he) the Reader of the ſenſe and meaning of the Text, which is delivered by him even to admiration, wherein he excels greatly in his Preface upon the Key of the* Revelations. *And therefore it is familiarly expreſs'd in Scripture, when great deſolations happen to a State or Kingdom in ſubverſion of their Rule and Government, that the Sun is darkened, Moon eclipſed, Stars fall from Heaven. As* Iſa. 13. 10. *Upon* Babilons *threatned deſtruction.* Ezek 32. 7. *Upon* Ægypts *deſolation. And ſo the Cataſtrophe that befalls the Kings and great men of the Earth under the ſixth ſeal,* Rev. 6. 12, 13, 14. *ſet forth by like Metaphors, by Sun being darkned, Moon becoming blood, Stars of Heaven falling to the Earth, Heaven departing as a Scroll, and Mountains removing out of their places.*

Which I take to be the true meaning of Heaven here, *viz.* the ſeat of authority, that the Church was now aſcended to after the Victory obtained againſt her Enemies, who now by her Rulers, that come forth in Chriſts name, by the righteous Laws, which are the cords and Chains of Chriſts Kingdom and by the viſible power, and

authority in their hand, bind and chain up their Enemies, new Heavens, *Iſa.* 65. importing the ſame.

Of the Dragons Binding, Impriſoning, ſhutting up, ſealing.

And bound him and caſt him into the bottomleſs pit, and Shut him up and ſet a Seal upon him, that he ſhould deceive the Nations no more.

THis Binding, Caſting into Priſon, ſhuting up and ſealing are all terms of ſecuring, as *Dan.* 6. 16, 17. *Mat.* 27. 64, 65, 66. And are Metaphorical expreſſions, taken from the Nature of reſtraining and ſafe keeping ſome notorious deſperate Villane, from doing of miſchief. As when ſome cruel, murderous deſperate wretch is taken, they uſe to fetter him with heavy Chains, caſt him into the Dungeon, lock the door faſt upon him, not only to preſerve the peace and quiet, but to ſee him forth-coming to the Law day.

Which here holds out not only an abſoluteConqueſt, and ſubduing of Enemies (as before) but as much quiet and peace to the Church of God by this their cloſe impriſonment and reſtraint, as the neighbourhood may expect ſafety and

and quiet, when the murderous Thiefs and Robbers are in Irons in the Dungeon, or as the Lamb may enjoy freedom and eaſe, while the Foxes, Wolves and Dogs are in Chains; As the good Dutcheſs ſaid to the bloody Gardiner, looking out of his priſon in *Edward* the ſixt his days, that it was well for the Lambs when the Foxes were in Chains. For ſuch a righteous Rule by the Laws and Government of Chriſt ſhall take place, that ſhall be as Chains, Bonds and Cords to all the wicked tyrants and oppreſſors, that they ſhall have no more liberty and power to domineer and exerciſe their wonted cruelty over the Saints, then as ſo many men in Fetters and Chains.

And that ſuch a ſtate of eaſe, peace, quiet and reſt is to be the portion of the Church after all their trouble, diſturbance and vexation, they have met with from the bloody tyrants and beaſtly oppreſſonrs by this eminent reſtraint, that is to be put upon them, appears from the following Scriptures,

Iſa. 10, 9, 10. *They ſhall not hurt nor deſtroy in all my holy Mountain; for the Earth ſhall be full of the Knowledge of the Lord, as the waters cover the Seas.* 10. *And in that day there ſhall be a root of* Jeſſe, *which ſhall ſtand for an Enſign of the people, to it ſhall the Gentiles ſeek, and his* REST *ſhall be glorious.*

Iſa. 32. 17. *And the work of Righteouſneſs ſhall be peace, and the effect of righteouſneſs, quietneſs, and aſſurance for ever.* 18. *And my people*

ſhall dwell in a peaceable habitation, and in ſure dwellings and in quiet reſting places.

Iſa. 60. 17, 18. *I will alſo make thy Officers peace, and thy Exactors righteouſneſs: Violence ſhall be no more heard in thy Land, waſting and deſtruction within thy Borders; but thou ſhalt call thy Walls Salvation, and thy Gates praiſe.* 21. *Thy people ſhall be all righteous.*

Iſa. 2. 3, 4. *Out of Zion ſhall go forth the Law, and the Word of the Lord from* Jeruſalem. 2. *And he ſhall judge among the Nations, and ſhall rebuke many people: and they ſhall beat their Swords into Plow ſhares, and their Spears into Pruning-hooks: Nation ſhall not lift up Sword againſt Nation; neither ſhall they learn War any mere.*

Iſa. 33. 20. *Look upon Zion the City of our Solemnities. Thine eyes ſhall ſee* Jeruſalem *a quiet habitation, a Tabernacle that ſhall not be taken down, not one of the Stakes thereof ſhall ever be removed, neither ſhall any of the Cords thereof be broken*

Pſal. 72. 3. *The Mountains ſhall bring peace and the little hills by righteouſneſs.* 4. *He ſhall judge the poor of the people, he ſhall ſave the children of the needy, and ſhall break in pieces the oppreſſour.* 7. *In his days ſhall the righteous flouriſh, and abundance of peace, ſo long as the Moon endureth.* So Ezek. 34. 12. to 16. 27, 28. Jerem. 30 6.

Heb. 4. 9. *There remaineth therefore a Reſt (or keeping of a Sabbath) to the people of God.*

This

This is to be the ſtate of the new Heavens, and the new Earth, wherein righteonſneſs ſhall dwell, when *Jeruſalem* ſhall be a rejoycing and her people a joy, in whom ſhall no more be heard the voice of weeping, nor crying, when the Elect ſhall loug enjoy the work of their hands, *&c.* This is the new *Jeruſalems* ſtate, *Iſa.* 65. 17, 18. 66. 22. *Rev.* 21. 3. The beloved City now takes place in the ruine of the great City *Babilen*, *Rev.* 20. 9. Now comes the Bride, the Lambs wife, after the deſtruction of the Mother of Harlots and Abominations. And the Palme bearing multitude now appears, *Rev.* 21. 9, 10, 11. 79. 10, *&c.* Typed out by *Canaan* the Land of reſt and promiſe, by *Solomons* reign, a time of peace, all the Enemies being ſubdued and brought under.

Of the Bottomleſs pit, that the Angel caſts the Dragon into upon his binding.

And caſt him into the bottomleſs pit. The word here rendred bottomleſs pit, is from the Latin *Abiſſus*, taken from the Greek Ἄβυσσος from α and βύω to Cover; for the deep is covered with waters: ſometimes therefore tranſlated the deep, 2 *Cor.* 11. 25. a night and a day in the deep. So the Hebrew תהום is uſed for depth of the Sea, *Iſa.* 51. 10. *Pſal.* 42. 7. Or for *Chaos*, *Gen.* 1. 2. and ſo taken here in this Book. For the Beaſt, that is ſaid to come out of the *Abyſs* or bottomleſs pit (*Rev.* 11. 7. 17. 8.) is ſaid to riſe up out of the Sea (13. 1.) compared with *Dan*, 7. 1, 2 Sea is ſo called from the gathering together of Waters (*Gen.* 1. 10.) and Waters in this book are interpreted to be multitudes of People, Nations and Tongues, *Rev.* 17. 15. Metapharicolly alſo put for Hell, *Luke* 8. 31. *Rev.* 9. 2.

So that as the Dragon, Chap. 12. was caſt by *Michael* from Heaven, *viz.* from the Rule, Dignity and Soveraignty that he enjoyed in the Empire, into the Earth (as *Mead* well interprets Heaven here; for in no other ſenſe could the Dragon

Dragon be in Heaven, or caſt out of Heaven, being neither capable of the material Heaven, nor the Spiritual Heaven the Church: therefore no other but the figurative or metaphorical Heaven, in which he reſided, and out of which upon *Michaels* combate and overthrow he is thus caſt out) ſo is he here not only depoſed and dethroned, but ſo kept down during the thouſand years reign, as if he was ſhut up a cloſe priſoner in a Dungeon or pit.

And in this ſence, Earth, Sea, Deep, bottemleſs pit are much of the ſame ſignification, the Earth being founded upon the Sea. In the 12 *Chapt.* upon the Dragons caſting upon the Earth, there is a Woe to the inhabitants of the Earth, and of the Sea. The firſt Beaſt *Chapt.* 13 riſes from the Sea, and the ſecond two horned Beaſt comes from the Earth, and they are the Earth dwellers, that ſuccour and ſupport him, wander after and worſhip him.

He was in the 12 *Chapt.* caſt into the Earth though no reſtraint upon him; for he makes reaks there, deceives the nations ſtill, and by his Vicegerent the Beaſt, to whom he gives power ſeat and authority, caſts flouds againſt the Church ſtill, and ingages afreſh to their diſturbance, as *Revel.* 16. But here being caſt into the Abyſs, he is bound; an abſolute reſtraint is upon him for this thouſand years.

For during the ſaid term, all Empire and Rule is taken from him, and he is not onely caſt into the

the Lump and Maſs of the people, the Earth dwellers, from whom he came out, but ſuch a reſtraint laid upon him, during Chriſts Kingdom, that the Nations ſhall know no other Rule, or Soveraignty either in Civil, Military or Eccleſiaſtical; but Chriſts only; and to which the whole world muſt be ſubject, will they, nill they.

The myſtical Dragon is caſt into the Sea, *Abyſs*, great Waters, or into the Earth, or among the Earth-dwellers, that through the Devils influence he ſhould not deceive the Nations to Idolatry, and murderous ſlaughter and perſecution by his tyrannous Rule and Government. The Spiritual Dragon influencing, in the mean time put into his reſtraint all that time as if chained in Hell.

Of

Of the thouſand years.

CONcerning the thouſand years ſo often expreſſed in this Chapter we ſhall make this three-fold enquiry. Firſt, How we are to take it, whether definitely or indefinitely. Secondly, If definitely, whether only one ſpace of time is intended, where a thouſand years is ſo expres'd ſix ſeveral times. And Thirdly, If ſo, when thoſe thouſand years are ſaid to begin and end.

Firſt, whether to take that number of years indefinitely for a great ſpace of time, as *Pſal.* 91. 7. *A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand.* So Pſal. 90. 4. *A thouſand years are in thy ſight, but as yeſterday, when it is paſt as a watch in the night for a great while,* 1 Sam. 18. 7. Saul *hath ſlain his thouſands, and* David *his ten thouſands*; that is, *David* many more than *Saul*, not juſt ſo many.

Or definitely, for the certain expreſs time as here mentioned? I conclude the latter for theſe Reaſons.

Firſt, Becauſe, that when there is no neceſſity to take a Scripture in a figurative ſenſe, we are to receive it in the Letter, but neither the ſcope of the place, Analogy of Faith, or other Scriptures lay any ſuch neceſſity upon us, therefore ſo to take it.

Secondly

Secondly, Becauſe this ſame ſpace is ſo often repeated by the ſpirit, to which we ſhould take the more earneſt heed, as matter of inſtruction and information; for thrice it is ſaid, Satan was bound a thouſand years and afterwards looſed, 2. 3. 7. Twice it is ſaid the Saints ſhall reign a thouſand years, *verſe* 4. 6. Once that the reſt of the dead lived not again till the thouſand years finiſhed, *verſe* 5. There being a thouſand years of Satans Captivity and the Reſt of the dead; and a thouſand years of the Saints Reigning with Chriſt.

If ſo, then Secondly, Whether theſe intend one and the ſame ſpace of time or no;

That one and the ſame ſpace of time is hereby intended is manifeſt, as *Pareus* well obſerves: Becauſe in *verſe* 2. and 6. the thouſand years are without an Article, χίλια ἔτη: But four times afterwards with an Article τὰ χίλια ἔτη theſe thouſand years emphatically. As if he ſhould ſay, Satans impriſonment ſhall continue a thouſand years, and during theſe thouſand years, the Martyrs ſhall live and reign with Chriſt, and afterwards he ſhall be looſed. The parts to which this number is applied, are ſo cemented together as Cauſe and Effect, diſtinction and oppoſition that they very much ſtrengthen and prove that juſt account of a thouſand years, *viz.* Satan is bound a thouſand years, that he ſhould not deceive the Nations, till the ſame thouſand years be fulfilled: Then the Saints lived and reigned a thouſand years

with

with Chriſt, that ſame thouſand years: But the reſt of the dead lived not again, untill theſe thouſand years were finiſhed; whilſt the holy ones as their happineſs made Prieſts of God and of Chriſt, Reign with Chriſt a thouſand years.

And as to the third, when theſe thouſand years begin and end, we have this general account.

That it is the ſpace of time, that is bounded with two Wars, that of the great Battle of God Almighty before it begins: And that of the Battle of *Gog* and *Magog*, after it is ended, being a time of eaſe, peace and reſt as before.

A ſpace of time, that hath the Beaſts deſtruction and judgment, the Dragons overthrow, binding and impriſonment going before, and the dragons releaſe and final doom and judgment going after.

A ſpace of time containing the ſounding of the ſeventh (*Rev.* 11.15.) Trumpet, the new *Jeruſalem* the Bride of the Lamb; (21,1,2.) the new Heavens and the new Earth, the Palme-bearing multitude out of all Nations, Tribes, People and Tongues, *Rev.* 7.9. till the War and judgment of *Gog*, perſonal coming of Chriſt, diſſolution of Heaven and Earth, general Reſurrection and judgment.

A ſpace of time bounded with two Reſurrections, *viz.* the miſtical or figurative Reſurrection of the Church out of her death and ſlaughter called the firſt Reſurrection; and the Corporeal Re-

Reſurrection at the left day. And with two deaths, *viz.* that miſtical death of the Reſt of the Dead, *viz.* the wicked that live not all the thouſand years, and the Eternal death which will be their doom after the thouſand years; with two Lifes, the miſtical of the Church in the thouſand years, and the Eternal Life and Glory to be their portion at Chriſts perſonal coming after the thouſand years. And with two judgments, that of the Beaſt and Falſe-prophet with their followers before; and that of the Dragon and his followers with all the wicked after.

But when particularly as to preciſe time theſe thouſand years ſhall begin, is yet a ſecret the Lamb hath not diſcovered, contained in the ſealed Book; all being as yet at a loſs, as to the certain *Epocha* of the Apocalyptick numbers, either as to the forty two Months or 1260. days or years of the Beaſts Reign, or the Churches entring the Wilderneſs which God in his due time will diſcover.

Of

Of the living of the Martyrs or firſt Reſurrection.

And I ſaw the Souls of them that were beheaded for the witneſs of Jeſus, and the Word of God: and which had not worſhiped the beaſt, neither his Image, neither had received his Mark upon their fore-heads, or in their hands. And they lived, &c.

IN the interpretation of this miſtry of the living of the Martyrs, Writers and Commentators much differ; ſome judging this to be a Corporeal Reſurrection: others (and they not a few) conceive it to be a ſpiritual Reſurrection, a renewing and reviving of Soul, the effect of Chriſts Spirit upon the heart of Believers and faithful Witneſſes; and a leaving others to a ſtate of ſin and death.

But it is humbly conceived, the mind of the Spirit here it is a miſtical Reſurrection, or civil life; they are ſaid to live, as moſt conſonant to Truth, ſound Reaſon, and the ſcope of the place. *They lived.*

Living and dying in Scripture is variouſly taken ſometimes litterally for the natural ſpirit or Eternal life and death, ſometimes figuratively for a civil

civil or miſtical life and death, conſiſting either in a freedom from miſery and diſtreſs in this life; the lying under which is called death, *Iſa.* 52. 2. *Iſa.* 26. 19. *Luke* 2. 34. 2 *Chron.* 19. 10. And freedom therefrom into a proſperous ſtate, Reſurrection and Life. Reſurrection, *Iſa.* 52. 2. 1 *Sam.* 2. 7, 8. *Iſa.* 26. 14. 19, *Rom.* 11. 19. Life, *Job* 21. 7. *Pſal.* 38. 19. *Hoſea* 6. 2. The not freedom therefrom, an unraiſed ſtate, *Pſal.* 140. 10. *Iſa.* 26. 14 43. 17. *Amos* 8. 14.

This therefore holds out under theſe terms of living or firſt Reſurrection-ſtate, the beginning of the Churches glorious, happy, and peaceable condition (whereof all the Prophets ſpeak) after her long ſorrow and ſuffering, her Enemies being now conquered and brought under, alluding to the Corporeal Reſurrection; for as the Saints cannot enter into Glory, and triumph, till the bodies be raiſed out of the Duſt, and revived, and Reſurrection power paſſes upon them: No more ſhall the Church enter into its promiſed Reſt, foretold to be enjoyed by her in this life, till this miſtical Reſurrection or reviving paſſeth upon her, before which under the Beaſts Dominion they are but as ſo many ſlain, and dead men, *Rev.* 11. 7, 8, 9, 10. 6. 9. They are ſo in a natural ſenſe, becauſe they worſhip not the Beaſt, *Rev.* 13. 15. *Dan.* 3. 6. Being killed all the day long, *Rom.* 8. 36. *viz.* in purpoſe and decree and by ſentence of the Antichriſtian Laws, multitudes alſo feeling actually the force of them under the bloody

bloody Beaſt and Scarlet coloured Whore; much-more in a civil ſenſe, thruſt down from the exerciſe of all power, dignity and Soveraignty in the behalf of Chriſt, either in Civils or Eccleſiaſticks. So was it with *Iſrael* in *Babylon* in theſe reſpects. as perſons put into their Graves, *Ezek.* 37. 12 as ſo many dead men.

But now is the time come (their Mortal deadly Enemies being brought down by an high hand) that they ſhall not only have all the bloody Laws and Decrees reverſt, and cancelled, and ſo be freed from all danger or damage, that may come to their perſons: But be revived to a civil life, and put now into a capacity to come into the exerciſe of power, dignity and Soveraignty, both in Church and State; for as is the Death, ſo the Reſurrection. Therefore is it ſaid, that when *Iſrael* were to come out of *Babylon*, and reſtored to former priviledges in their own Land, the Lord opened their Graves, cauſed Bone to come to its Bone, Sinew to its Sinew, put a Spirit of Life into them, ſet them upon their feet, to their becoming an exceeding great Army, whereby they came again to the exerciſe of their former Juriſdictions in Rule and Government among themſelves.

And ſo a parrallel place to this *Rev.* 11. 11. The Church having paſſed the State of Death, Slain, Slaughtered Witneſſes during the Beaſts reign and rage, comes now to have a Spirit of Life from God enter into them, enabling them

to ſtand upon their feet. And then a voice from Heaven, or the Orb of Government and Rule (for ſo Heaven here, and in the *Rev.* 12. 7. is to be taken) calls them up thereto, alluding hereby to Chriſts dead body that was killed, raiſed, and aſcended into Heaven, And ſo the Prophet, Iſa. 26. 19. *Thy dead men ſhall live, together with my dead body ſhall they ariſe: Awake and Sing, ye that dwell in the Duſt; for thy Dew is as the Dew of Herbs, and the Earth ſhall caſt out the Dead.*

And parallel to this, Hoſea 6. 2. *After two days he will revive us; in the third day he will raiſe us, and we ſhall live in his ſight. His miſtical body the Church being in a miſtical way to conform and ſuit in a figure to the Death, Reſurrection and Aſcenſion of his real Body.*

The Prophet *Hoſea* alſo in the 13, 14. *ver.* foretelling this promiſed reſtauration to the Church in this miſtical manner, doth it in terms alluding to the Corporeal Reſurrection, to which alſo the Apoſtle refers, 1 *Cor.* 15. 55. when he aſſerts that Doctrine of the Reſurrection. *I will ranſom them from the power of the Grave, I will redeem them from Death: O Death, I will be thy Plagues; O Grave, I will be thy deſtruction: Repentance ſhall be hid from my Eyes.* And again by the Prophet *Iſa.* 25. 8. Speaking of this very time. *He will ſwallow up Death in Victory, and the Lord will wipe away tears from all faces, and the rebuke of his people ſhall he take away from off all the Earth,*

Earth; for the Lord hath ſpoken it. Which very words of the Prophet are repeated by *John*, and applied to this very time, *Rev.* 21. 4. *Rev.* 7. 17. *Now as is the Death, ſo muſt the Reſurrection be: to the Spiritual Death there is a Spiritual Reſurrection, to the miſtical Death a miſtical Reſurrection, to the Corporeal Death a Corporeal Reſurrection.*

To this the Aſſemblies Annotations upon this place ſeem to concur alſo, *Rev.* 20. 5, 6. *After Antichriſts deſtruction there will be ſuch a new face of the Church, as if the Saints were all raiſed up again. This Reſurrection is not of particular perſons, but of whole Churches and Nations, as* Rom. 11. 15. *alluded to in the raiſing of dead Bones,* Ezek 37. *in which they are ſaid to have part.*

And that the Corporeal Reſurrection of the Saints cannot be underſtood in this place, further appears.

Firſt, Becauſe the Text in the Letter of it ſpeaks not of their Bodies, but Souls, and of the Souls only of them that were beheaded, as *Rev.* 6. 9. *And I ſaw under the Altar the Souls of them, that were ſlain for the Word of God, &c.* Now it is no where ſaid, that Souls in a proper ſenſe revive and are raiſed; becauſe they never dye being Immortal, and ſo not capable of Reſurrection; neceſſitating therefore another ſenſe.

Secondly, Becauſe if we are here to underſtand a bodily Reſurrection of the Saints (Martyrs

only being here mentioned and beheaded Martyrs too, taking in no other Saints and only ſuch too, that ſuffered under Antichriſt) then will Chriſt have but a ſmall Kingdom: And then only ſuch Martyrs partaking of that firſt Reſurrection are to ſhare of happineſs and freedom from ſecond Death; excluding all but ſuch both from happineſs and exemption from ſuch a curſe, contrary to the Analogy of Faith, and whole current of Scriptures; for what by ſuch Doctrine will become of all the Saints from *Abel* to this time, that were not Martyrs under Antichriſt.

Thirdly, Becauſe this will hold out an abſurdity of a two-fold Reſurrection (a thouſand years diſtant each from other) of bodies, contrary to *John* 5. 28. *The hour is coming, in which all that are in the Graves, ſhall hear his voice, and ſhall come forth, they that have done Good to the Reſurrection of Life; and they that have done Evil, to the Reſurrection of Damnation.* The ſtate of the Reſurrection being there held forth by Chriſt to be general and univerſal, relating to Good and Bad, and to be at one time, the hour. So in *John* 6. four ſeveral times he refers the Saints Reſurrection to the laſt day, *verſe* 39. 40, 44, 54. The profeſſed Faith of the Saints in that day, *John* 11. 24. *And* Martha *ſaid unto him, I know that he ſhall riſe again in the Reſurrection at the laſt day.* So 1 Cor. 15. 51, 52. *Behold I ſhew you a miſtery; We ſhall not all ſleep, but we ſhall all be changed in a Moment, in the twinkling of an Eye,*

at

at the laſt Trump; for the Trumpet ſhall ſound, and the Dead ſhall be raiſed incorruptible, and we ſhall be changed, Job 19. 25, 26. *For I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the Earth.* 26. *And though, after, my skin, Worms deſtroy this body, yet in my fleſh ſhall I ſee God.* So Job 14. 12. *Man lyeth down and riſeth not till the Heavens be no more,* &c. By which two Scriptures in *Job* the laſt day and time of the laſt Trump is explained, and limited to Chriſts perſonal coming, and end of the world, or diſſolution of the Heavens and the Earth, as 2 *Pet.* 3. 10, 11, 12. *Rev.* 20. 11.

Fourthly, Becauſe this opinion holds out this to be the firſt bodily Reſurrection, contrary to what the Scripture ſpeaks of, nine going before it. As firſt, the Widow of *Sarepta's* Son, 1 *Kin.* 17. 22. 2ly The Son of the *Shunnamite,* 1 *Kings* 4. 35. 3ly The man that was raiſed by the touch of the Prophets Coffin. 2 *Kings* 13. 21. 4y The Widow of *Naim's* Son, *Luke* 7. 15. 5ly The Daughter of *Jairus, Luke* 8. 55. 6y *Lazarus, John* 11. 44. 7ly Thoſe many that came out of their Graves accompanying Chriſt at his Reſurrection. 8ly *Tabitha, Acts* 9. 41. 9ly *Eutichus, Acts* 20. 16. By which ſeveral inſtances it muſt appear, that either this is not a Corporeal Reſurrection ſpoken of, or theſe nine mentioned were not ſo; for this cannot be ſaid in truth to be the firſt Corporeal Reſurrection, when nine went before it, but the Tenth Reſurrection rather.

Fifthly, The Bodily Reſurrection cannot be here meant, becauſe that is not to be till a thouſand years after this, as in this Chapter, when all the Elements muſt give up their Dead, *Rev.* 20. 12, 13.

Sixthly, This cannot be the Corporeal Reſurrection of the Saints, for that cannot be till Chriſts perſonal coming and appearing, and day of Judgment, 1 *Theſ.* 4. 14. *Them which ſleep in Jeſus, will God bring with him,* 1 Cor. 15. 23. *Chriſt the firſt fruits, afterwards they that are Chriſts at his coming,* 2 Tim. 4. 1. *Who ſhall judge the quick and the dead at his appearing, and his Kingdom.* And (as before) Chriſts perſonal coming is proved by many arguments not to be till after the thouſand years: And 'tis as clear that the Judgment day is not till after the thouſand years, and deſtruction of the *Gog Magog* Army.

Seventhly, This cannot be the Corporeal Reſurrection of the Saints, becauſe it inverts Chriſts order, which is to be at the ſounding of the laſt trumpet. The time of the living Saints change, the time that is expres'd to be the laſt day, which is the time of his coming and appearing, which is the Judgment day. But this a thouſand years before all.

Eighthly, Becauſe if Corporeal and to be underſtood of Martyrs only, then all the dead at the laſt day ſhall be raiſed to the ſecond death, contrary to *John* 5. 24. 6. 39, 40. 44 54. *Dan.* 12. 2. And they only as Martyrs, Prieſts to God, contrary to 1 *Pet.* 2. 5, 9. *Rev.* 1. 6.

Ninthly,

Ninthly, Becauſe if this be underſtood to be the Reſurrection of all the Saints, who in that immortal and glorified ſtate are to live and Reign the thouſand years in and over the world, it neceſſarily infers theſe ſtrange abſurdities.

Firſt; that glorified and unglorified, mortal and immortal bodies muſt converſe together; for it neceſſarily follows, if the Saints are raiſed, then is Chriſt come in Glory, and their vile bodies are made like to his glorified body; and that Chriſt and the Saints and Angels in this glorified ſtate converſe with the men of the world, Ruling, Governing and Ordering them in the reſpective policies by *Zions* Laws and Edicts, contrary to expreſs Scripture, 1 *Tim.* 6. 16. *Who only hath immortality, dwelling in the light, which no man can approach unto, whom no man hath ſeen, nor can ſee*, viz. No mortal man, no unglorified man; for if *Moſes* that had only a glimps of Gods back parts, had ſuch a Glory upon him, that the Children of *Iſrael* could not converſe with him without a vail; And the Diſciples were not able to ſtand before Chriſt in the Transfiguration, nor *Paul* in the Viſion; how unable will wicked men be to ſtand before, and converſe with Chriſt, who appears in tranſcendent Glory, both in his own and the Fathers Glory, the Glory of all the Holy Angels, and Glory of all Saints, as hereafter: And it is expreſly ſaid, that none can ſee God and live, *Exod.* 33. 20. It being impoſſible that any poor, mortal, finite Creature can ſee and

ſtand before the glorious, immortal and infinite Being, without being conſumed.

Secondly, It holds out that ſome glorified and unglorified Saints, ſhall at this time converſe together, *viz.* thoſe that are raiſed from the dead, with thoſe that are then upon the Earth, when the Scripture tells us, 1 *Cor.* 15. 51, 52. that at the ſame inſtant, that the dead Saints are raiſed, the living Saints, are changed at a Moment, in the Twinkling of an Eye, which muſt needs be ſo.

1. Becauſe when Chriſt comes, he muſt have all the Saints come with him, who are raiſed, changed and glorified, taken up in the Air to meet him, and in that ſtate are ever with him; not one Saint being to be left behind.

2. Becauſe he then appears in flaming fire, againſt them that know him not, nor obey his Goſpel, the day of Grace being then over, and none to be converted after that: And therefore are all the exhortations of making ready, of getting Oyl in the Veſſel and in the Lamp, before he comes, it being too late to do it after he cometh.

A third abſurdity is, that whereas Chriſt ſaith, The laſt Enemy is Death, here the raiſed Saints after death are to meet with another Enemy, the *Gog-Magog* Army.

Tenthly, This cannot be the Corporeal Reſurrection becauſe it is ſaid expreſſly, that during this thouſand years, the new *Jeruſalem*, new Heaven and new Earth-ſtate, the Saints ſhall build, plant, Marry & give in Marriage, enjoy the works of their hands

hands, diſpenſe Laws, manage Governments in the world, and be lyable to death and deſſolution therein, which is utterly inconſiſtent with the Reſurrection-ſtate, *Luke* 20. 34. *The Children of this World marry and are given in marriage.* 35. *But they which ſhall be accounted worthy to obtain that world, and the Reſurrection from the Dead, neither marry nor are given in marriage, neither can they dye any more,; for they are equal to the Angels, and are the childeren of God, being the children of the Reſurrection, the diſpenſing of Laws, managing worldly policies and affairs, being as utterly inconſiſtent with this ſtate alſo.*

Secondly, Neither can this living or riſing again intend the Spiritual Reſurrection, *viz.* the riſing from the death of ſin to the life of Grace, the converted, changed ſtate, though that will abundantly be manifeſted herein, both amongſt Jews and Gentiles by the preaching of the Goſpel.

1. Becauſe it is ſuppoſed it ſpeaks of the Church that were converted & lived a ſpiritual life.

2. Neither was this a life their Enemies could take from them; for in this ſenſe they lived all the time of the Beaſts and the Dragons rage and rule, and in this reſpect might be ſaid to live moſt, when moſt lyable to outward death and diſtreſſes,

Thirdly neither can this be the Eternal Life of Glory, Becauſe this ſpeaks of a ſtate, that precedes that a thouſand years.

Therefore laſtly it will follow, that if it be neither

ther the Corporeal, Spiritual nor Eternal Life, that is here meant, to which the Saints are raiſed, then muſt it be the miſtical or civil life, to which the Prophets give witneſs, as before: And the rather ſo, becauſe of that miſtical and civil death, that all Saints are lyable to, and lye under, during Antichriſts reign, becauſe they refuſe to worſhip the Beaſt or his Image, or receive his Mark and Number, *&c.* As alſo bcauſe the whole Church and all Saints do at this time partake of this life; becauſe it is ſaid in the next verſe, that the reſt or others lived not, *viz.* thoſe that did worſhip the Beaſt, the Character of the Antichriſtian Church, they lived not this thouſand years, *viz.* this miſtical life: But are now to take their turns in the Vally of the ſhadow of death, lyable now to the Priſon-ſtate, and Gibbet, to give an account for all their cruelties and murders, to be kill'd all the day long, to be fill'd in the Cup they have fill'd, and as being thruſt in the pit and bound, kept from all Rule, Dignity and Authority,

Object. *But why muſt the Church be included under theſe terms or characters of Souls beheaded, and that would not worſhip the Beaſt?*

Anſw. Becauſe it may more emphatically and ſignificantly hold forth the ſtate, they are raiſed from and raiſed to.

Various are the names and Characters, the Church

Church is repreſented by in this Book, and yet all ſuitable to their preſent poſture and ſtation, *viz.* In her primitive purity and luſture, a Woman clothed with the Sun, and the Moon under her feet, and upon her head a Crown of Twelve Stars: In her perſecuted, afflicted ſtate under the Dragon or *Rome* Heathen, Souls under the Altar, *Rev.* 6. 9, 10. Slain for the Word of God, and Teſtimony they held, and ſo here Souls of the beheaded *Rev.* 20. In her conteſts with the Dragon, *Rev.* 12. 2. A woman with Child cryed travelling in birth, and pained to be delivered, Under the Beaſts tyranny, and perſecution, *Rev.* 12. A Woman flying into the Wilderneſs, *Rev.* 11. Witneſſes in Sackcloth and ſlain Witneſſes: In their cleaving to Chriſt, whilſt ſo many wonder and wander after the the Beaſt, the Lambs followers, the Sealed and Marked ones, Keepers of the Commandments of God and Teſtimony of Jeſus, *Rev.* 14. In their courageous oppoſition to Tyranny and Idolatry, called Victors over the Beaſts Image, Mark, Number, Name. In their Martial attempts againſt the Beaſt and Whore, the called, choſen and faithful, the Lambs Army. In her quiet, peaceable ſtate, Kings and Prieſts, Aſcenders of Heaven and the Throne of God, Reigners with Chriſt, the Bride, the Lambs Wife, the new *Jeruſalem*, the beloved City, the Palme-bearing multitude. The falſe Church being repreſented alſo under various Marks, Names and Characters, as you may find under

under another Head, and amongſt the reſt, they are called the Dead, that ſhall not live this thouſand years. As Antichriſt and his followers dye and go off the Stage; ſo Chriſt and his followers live and come on: The death of the one is the life of the other,

Of the reſt of the Dead that lived not.

But the reſt of the Dead lived not again till the thouſand years were finiſhed.

IN the underſtanding of this death of the wicked, interpreters as much differ, as they do about the living of the Saints. Some ſuppoſe a Corporeal death that is here intended; intimating that whilſt the Saints and Martyrs are raiſed, to live and Reign with Chriſt, the bodies of the wicked ſhall not be raiſed, but are to lye in their Graves, all the thouſand years.

And others ſuppoſe it a ſpiritual death, a death in ſin, an unconverted, unregenerated ſtate, that the wicked will be found in during all the thouſand years.

But it is humbly conceived there is the ſame good ground t'underſtand this as the former living of the Saints, *viz.* in a metaphorical ſenſe: As that living of the Saints is to be taken to be a civil life;

ſo

ſo this death of the wicked is to be underſtood a civil death, being the direct Antitheſis to the former, and ſo indeed no other then a confirmation, and illuſtration of that happy ſtate of the Saints; for as when the Beaſt and Dragon and their worſhipers lived, *viz.* were found in the full exerciſe of power, Rule and Authority in the world, the Saints then civilly dyed, being not only put out of all capacity of that kind, but made lyable to all manner of natural deaths and diſtreſs for oppoſing their uſurpations, and refuſing their Idolatrous worſhip; ſo when the Saints come to take their turns to live in power and authority, then ſhall all the Beaſts and Dragons worſhipers and followers, take their turns in a ſtate of death too, not only thruſt from all Rule and Authority, but rendred lyable to give an account with their lives and liberties for all their cruelties and murders, during their tyrannous uſurpations: When they muſt have retaliation, and be filled in the Cup, they have filled to others, and be rewarded as they have rewarded the Saints, during their reign and rage. For how much ſhe hath glorified her ſelf and lived deliciouſly, ſo much torment and ſoorrw ſhe muſt have.

Object. *But why called the reſt of the Dead that lived not again?*

This alſo is a proper Character of the falſe Church, holding out their preſent poſture and con-

condition, ſometimes termed Earth-dwellers, Beaſt-worſhipers and Wonderers, *Babylon*, Whore, a Glorious Queen, City of the Nations, and here according to their dethroned, ſlaughtered, impriſoned, captivated ſtate, *The Dead that lived not.*

But why the Reſt of the Dead, ſo read, as *Parens*, after the manner of the Greek, the Genetive for the Nomnative, the reſt of the dead for the reſt being dead: ſo *Rev.* 9. 20. reſt of the men, that is, other men. The word Λοιπὸς being other, as *Eph.* 6. 10. 1 *Cor.* 7. 29. 1 *Tim.* 4. 13, 20. The Saints that were dead, that would not worſhip formerly in the Dragons and Beaſts life and reign are now alive: But the other men that worſhiped Beaſt and Dragon, enter now a ſtate of Death and Judgment, who are judged to death all the thouſand years, no more to Rule or Reign either in Civils, Militaries, or Eccleſiaſticks (for, or under the Beaſt) during that time, then they permited the Saints to exerciſe any ſuch Soveraignty for, and in the behalf of Chriſt, during their day; for as one goes up, the other goes down. They are not to live again till the thouſand years be finiſhed, implying that when the Dragon is looſed, there will then be a Military power and juriſdiction at leaſt, that they may live to, again in oppoſition unto Chriſt and the Saints, in their encompaſſing the Camp of the Saints, and beloved City, which their ſaid raiſed ſtate makes good, and confirms the former interpre-

pre-

pretation, that their death is mistically and figuratively to be understood of a civil, and not litterally of a Corporeal death; for if the dead men must not live again till the thousand years be expired, and then must be raised out of their Graves, and in that Resurrection-state appear in that Military posture, is such an absurdity, that I presume none will own: Wicked men being not raised to make opposition against Christ and his Saints, but to appear to judgment, being the Resurrection (to them) of Damnation, as to the raised Saints of Life and Salvation.

Of Reigning with Christ.

And I saw Thrones, and they sat upon them, and Judgment was given unto them, &c. And they lived and Reigned with Christ a thousand years, &c. And they shall be Priests to God and Christ, &c.

AFter the Saints are revived and a Spirit of Life entred into them, they are called up and ascend into Heaven, saith *Rev.* 11. viz. to Rule and Government, as *Page* 39. to Kingly power, to sit upon Thrones and have judgment committed to them, saith this Text, Ensigns of Soveraignty, *Psal.* 122. 5. *Psal.* 72. 1. *Dan.* 7.

7. 22. Alluding to the Reſurrection and Aſcenſion of Chriſt after his Death, who Aſcending Heaven had all power, judgment, and authority given to him, *Mat.* 28. 18. *John* 5. 22, 27.

So ſhall it be in like manner with his miſtical body in their miſtical Reſurrection and Aſcenſion: They are to Aſcend the Throne of Chriſt, and to receive Judgment, Rule and Authority from him, having ſuffered with him during Antichriſts Reign, and are now as Kings to Reign with him in his Kingdom.

Which Kingly ſtate of the Saints is confirmed by divers Scriptures, whereof take ſome few.

Rev. 5, 10. *And hath made us unto our God, Kings and Prieſts, and we ſhall Reign on the Earth.* (Being part of the new ſong of the 24 Elders, that are ſaid to be about the Throne in *Chap.* 4. 10. with white Raiment and Crowns of Gold, caſting them down before the Throne, interpreted here in the 9. *verſe* of 5. to be the Church of God, that were redeemed by his Blood, out of every Kindred, Tongue, people and Nation.)

Compared with *Rev.* 1. 5. *Unto him that loved us and waſhed us from our ſins in his own Blood: And hath made us Kings and Prieſts unto God and his Father, to him be Glory and Dominion for ever and ever.*

Daniel 7. 17. *Theſe great Beaſts which are four, are four Kings, which ſhall ariſe out of the Earth* (viz. the four Monarchies, as interpreted

Chap.

(*hap.* 2. 18.) *But the Saints of the moſt high ſhall take the Kingdom, and poſſeſs the Kingdom for ever.* 22. *And judgment was given to the Saints of the moſt high.* 26. *And the judgment ſhall ſit, and they ſhall take away his Dominion, to conſume and deſtroy it to the end.* 27. *And the Kingdom and Dominion and the greatneſs of the Kingdom under the whole Heaven ſhall be given to the people of the Saints of the moſt high, whoſe Kingdom is an Everlaſting Kingdom: and all Dominions ſhall ſerve and obey him.*

Which is the very ſame ſpoken of *Dan* 2. 44. *and in the days of theſe Kings* (viz four Monarchs typed out by the Image) *the God of Heaven ſhall ſet up a Kingdom, which ſhall never be deſtroyed, and the Kingdom ſhall not be left to other people: but it ſhall break in pieces and conſume all theſe Kingdoms, and it ſhall ſtand for ever.*

Pſal. 110 2. *The Lord ſhall ſend the Rod of thy ſtrength* (viz. his Septer, or Enſign of Rule and Dignity) *out of* Zion (the new Teſtament Church) *Rule thou in the midſt of thine Enemies,* Mica 4. 8. *And thou O Tower of the Flock, the ſtrong hold of the Daughter of* Zion, *unto thee ſhall it come, even the firſt Dominion, the Kingdom ſhall come to the Daughter of* Jeruſalem, Rev. 2. 26, 27. *And he that overcometh and keepeth my Works unto the end, to him will I give power over the Nations, and he ſhall rule them with a Rod of Iron, as the Veſſels of a Potter ſhall they be broken to pieces, even as I have received of my Father,*

and I will give him the Morning Star.

Which glorious reign is held forth to us in the particulars following, *viz.*

Firſt, In the Great *Extent.* Secondly, in the *Glorious Adminiſtration* (which is firſt in *diſpenſing Laws*, 2ly *Adminiſtring judgment*, both puniſhing the Evil, and rewarding the Good) to the encreaſe of 1. *Peace*, 2. *Plenty*, and 3. *Protection.* Sixthly, the great converſions both of Jews and Gentiles. Seventhly, the encreaſe of holineſs. Eighthly, Freedom from ſorrow. Ninthly, Reſtauration of the Creature.

Firſt, The extent of this Kingdom is no leſs than the bounds of the Beaſts and Dragons Territories, even the whole Earth, *Rev.* 16. 14. No leſs than the limits of the four preceding Monarchies, as *Dan.* 7. 27. *And the Kingdom and Dominion, and the greatneſs of the Kingdom under the whole Heaven, ſhall be given to the people of the Saints of the moſt high, whoſe Kingdom is an Everlaſting Kingdom, and all Dominions ſhall ſerve and obey him.* So *Dan.* 2. 34, 35. The Univerſality whereof is confirmed alſo by theſe following Scriptures.

Iſa. 60. 11. *Thy Gates ſhall be open continually; they ſhall not be ſhut day nor night, that men may bring unto thee the forces of the Gentiles, and that their Kings may be brought.* 12. *For the Nation and Kingdom, that will not ſerve thee ſhall periſh: Yea thoſe Nations ſhall be utterly waſted.*

Iſa. 2. 2. *And it ſhall come to paſs in the laſt days*

days that the Mountain of the Lords house shall be established in the top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow thereunto.

Agreeable to the first promise to *Abram*, *Gen.* 12. 3. *And I will bless them that bless thee, and curse them that curse thee, and in thee shall all the Families of the Earth be blessed.* Ratified also by an Oath, *Gen.* 22. 16, 17, 18. *By my self have I sworn* (saith the Lord) *that in blessing I will bless thee, and in multiplying I will multiply thy seed as the Stars of Heaven, and as the sand which is upon the Sea Shore. And thy seed shall possess the Gate of his Enemies: And in thy seed shall all the Nations of the Earth be blessed.*

Rev. 11. 15. *And the seventh Angel sounded, and there were great voices in Heaven, saying, The Kingdoms of this World are become the Kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.*

So *Psal.* 2. 8. *Psal.* 29. 10. *Isa.* 19. 23, 25.

The glorious Administration consists,

First in dispensing the Righteous Laws of the Lord in opposition to the Laws of the Nations, the Statutes of *Omri*; the Lord alone being the Law-giver.

Mica 4. 2. *And many Nations shall come and say, Come and let us go up to the Mountain of the Lord, and to the House of the God of* Jacob, *and he will teach us of his ways, and we will walk in his paths, for the Law shall go forth of* Zion, *and*

the word of the Lord from Jeruſalem. Therefore it is ſaid. Iſa. 51. 4. *Hearken unto me my people, and give ear unto me Oh my Nation, for a Law ſhall proceed from me, and I will make my judgment to reſt for a light of the people.* 5. *My Righteouſneſs is near, my Salvation is gone forth, and mine Arms ſhall judge the people, the Iſles ſhall wait upon me, and upon mine Arm ſhall they truſt.* Therefore verſe the 7th. *Hearken to me ye that know Right, the People in whoſe heart is my Law. Fear not the reproach of men,* &c.

Iſa. 42. 2. *He ſhall not fail, nor be diſcouraged, till he have ſet judgment in the Land, and the Iſles ſhall wait for his Law.* Verſe 21. *The Lord is well pleaſed for his Righteouſneſs ſake: He will magnifie the Law, and make it Honourable.*

And further as a precept for the day, Mal. 4. 4. *Remember ye the Law of* Moſes *my Servant, which I commanded unto him in* Horeb *for all* Iſrael *with the Statutes and Judgments,* Ezek. 44. 23, 24.

Secondly, In Adminiſtring Juſtice and Judgment and Righteouſneſs to the encreaſe of Peace and plenty and protection, the bleſſings of good Government.

Iſa. 1. 26 *And I will reſtore thy Judges as at the firſt, and the Councellors, as at the beginning: afterward thou ſhalt be called the City of Righteouſneſs, the faithful City*

Pſ. 72. 7. *In his days ſhall the Righteous flouriſh, and abundance of Peace, ſo long as the Moon endureth.*

endureth. Verſe the 2. of that Pſal. *He ſhall judge thy people with Righteouſneſs and thy poor with Judgment.* Verſe 11. *All Kings ſhall fall down before him, all Nations ſhall ſerve him.* 12. *For he ſhall deliver the needy, when he cryeth, the poor alſo and him that hath no helper.* 13. *He ſhall ſpare the poor and needy, and ſave the Souls of the needy.* 14. *He ſhall redeem their Soul from deceit and violence,* &c.

Iſa. 60, 17, 18. *I will alſo make thy Officers peace, and thine exacters Righteouſneſs.* 18. *Violence ſhall no more be heard in thy Land, waſting and deſtruction within thy Borders: But thou ſhalt call thy walls Salvation, and thy Gates praiſe.* 21. *Thy people alſo ſhall be all Righteous, they ſhall inherit thy Land for ever, the branch of my planting, the work of my hands that I may be glorified.*

Iſa. 62. 2. *And the Gentiles ſhall ſee thy righteouſneſs, and all Kings thy Glory.*

Iſa. 11. 4. *With righteouſneſs ſhall he judge the Poor, and reprove with Equity, for the meek of the Earth: and he ſhall ſmite the Earth with the Rod of his Mouth, and with the breath of his Lips ſhall he ſlay the wicked.* 5. *And righteouſneſs ſhall be the Girdle of his Loins, and faithfulneſs the Girdle of his Reins.* 6. *The Wolf alſo ſhall dwell with the Lamb, and* &c. 9. *They ſhall not hurt nor deſtroy in all my Holy Mountain: for the Earth ſhall be full of the knowledge of the Lord, as the Waters cover the Sea.*

Iſa. 2. 4. *And he ſhall judge among the Nations and rebuke many people: and they ſhall beat their Swords into Plowſhares, and their Spears into Pruning hooks: Nation ſhall not lift up Sword againſt Nation, neither ſhall they learn War any more.*

Iſa. 32. 16, 17. *Then Judgement ſhall dwell in the Wilderneſs, and righteouſneſs remain in the fruitful Field; and the work of righteouſneſs ſhall be peace, and the effect of righteouſneſs, quietneſs, and aſſurance for ever: and my people ſhall dwell in a peaceable Habitation, and in ſure dwellings, and in quiet reſting places.*

Iſa. 33. 5. *He hath fill'd* Zion *with judgement and righteouſneſs.* 6. *And wiſdom and knowledge ſhall be the ſtability of thy times.*

Iſa. 66. 12. *I will extend peace to her like a River, and the glory of the Gentiles like a flowing ſtream,* &c.

Joel 3. 18. *And it ſhall come to paſs in that day, that the Mountains ſhall drop down new Wine, and the Hills ſhall flow with Milk: and all the Rivers of* Judah *ſhall flow with Waters, and a Fountain ſhall come forth of the Houſe of the Lord, and ſhall water the Vally of* Shittim. *Then* Egypt *ſhall be a deſolation.*

Amos 9. 13. *Behold the days come* (ſaith the Lord) *that the Plowman ſhall overtake the Reaper; and the treader of Grapes him that ſoweth Seed, and the Mountains ſhall drop ſweet Wine, and all the Hills ſhall melt.*

Ezek. 34. 26. *And I will make them and the places*

places round about them my Hill, a bleſſing: and I will cauſe the Shower to come down in his ſeaſon: there ſhall be Showers of bleſſing. 27. *And the Tree of the Field ſhall yield her fruit, and the Earth ſhall yield her increaſe, and they ſhall be ſafe in their Land,* &c. 28. *And they ſhall no more be a prey to the Heathen, neither ſhall the Beaſts of the Land devour them, but they ſhall dwell ſafely, and none ſhall make them afraid.*

Iſa. 51. 3. *He will make her Wilderneſs like Eden, and her Deſert like the Garden of the Lord,* So Ezek. 36, 35.

Iſa. 49 10. *They ſhall not hunger nor thirſt, neither ſhall the heat nor Sun ſmite them: for he that hath mercy on them ſhall lead them, even by the ſprings of Waters ſhall he guide them.* 12. *Behold theſe ſhall come from far: and lo theſe from the North, and from the Weſt, and from the Land of* Sinim.

Iſa. 65. 21. *And they ſhall build Houſes and inhabit them; and they ſhall plant Vineyards, and eat the fruit of them.* 22. *They ſhall not build and another inhabit; they ſhall not plant and another eat; for as the days of a Tree, are the days of my people, and mine elect ſhall long enjoy the work of their hands.* 23. *They ſhall not labour in vain, and bring forth for trouble: For they are the Seed of the bleſſed of the Lord and their Off-ſpring with them.* 25. *The Wolf and the Lamb ſhall feed together, and the Lion ſhall eat Straw like the Bullock: And duſt ſhall be the Serpents meat; They ſhall not hurt nor deſtroy*

in all my Holy Mountain (saith the Lord) *spoken of the New Heaven and New Earth State*, as Verses 17, 18. Which golden Age is further described.

Psal. 72. 11. 15. Isa. 60. 17. *For Brass I will bring Gold, and for Iron Silver, and for Wood Brass, and for Stones Iron.*

To which peace and plenty is added the eminent protection that is vouchsafed in this day.

Isa. 4. 5 *And the Lord will create upon every dwelling place of Mount* Zion, *and upon her assemblies a Cloud and smoke by day, and shining of a flaming fire by night; for upon all the Glory shall be a defence* 6. *And there shall be a Tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm, and from rain.*

Zach 2. 5. *For I* (*saith the Lord*) *will be unto her a wall of fire round about, and will be the glory in the midst of her.*

The blessing also of which blessed reigning day, consists much in the great Conversions, that shall be effected both among the Jews and Gentiles, by the publication of the Gospel.

Gentiles Conversion, Psal. 87. 3, 4, 5. *Glorious things are spoken of thee, O City of God, Selah.* 4. *I will make mention of* Rahab *and* Babylon, *to them that know me; behold* Philistia *and* Tyre *with* Ethiopia: *This man was born there.* 5. *And of* Zion *it shall be said this and that man*

man was born in her, and the higheſt himſelf ſhall eſtabliſh her.

Iſa. 1. 27. *Zion ſhall be redeemed with Judgment, and her converts with Righteouſneſs.*

Iſa. 11. 10. *And in that day ſhall be a root of* Jeſſe, *which ſhall ſtand for an Enſign of the people; to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious.* 12. *And he ſhall ſet up an Enſign for the Nations, and ſhall aſſemble the out-caſts of* Iſrael, *and gather together the diſperſed of* Judah *from the four corners of the Earth.*

Iſa. 60: 5. *Then thou ſhalt ſee and flow together, and thy heart ſhall fear and be inlarged; becauſe the abundance of the Sea ſhall be converted unto thee, the forces of the Gentiles ſhall come unto thee.* 6. *The multitude of Camels ſhall cover thee: The Dromedaries of* Median *and* Epha: *all they from* Sheba *ſhall come, they ſhall bring Gold and Incenſe, and they ſhall ſhew forth the Praiſes of the Lord.* 7. *All the flocks of* Kedar *ſhall be gathered together unto thee, the Rams of* Nebaioth *ſhall miniſter unto thee: They ſhall come up with acceptance on mine Altar, and I will glorifie the houſe of my Glory.* 8. *Who are theſe that fly as a Cloud, and as the Doves to their Windows.* 9. *Surely the Iſles ſhall wait for me,* &c. 10. *And the ſons of ſtrangers ſhall build up thy walls.*

Iſa. 35. 1, 2. *The Wilderneſs and ſolitary place ſhall be glad for them, and the deſert ſhall rejoyce and bloſſom as a Roſe.* 2. *It ſhall bloſſom abundantly and rejoyce even with joy and ſinging; the*

Glory

Glory of Lebanon *ſhall be given unto it, the excellency of* Carmel *and* Sharon: *They ſhall ſee the Glory of the Lord and the excellency of our God.* 5. *Then the eyes of the blind ſhall be opened, and the ears of the deaf ſhall be unſtoped.* 6. *Then ſhall the Lame man Leap as an Hart, and tongue of the dumb ſing; for in the Wilderneſs ſhall waters break out, and ſtreams in the Deſert.*

Amos 9. 11. *In that day will I raiſe up the Tabernacle of* David, *that is fallen and cloſe up the breaches thereof, and I will raiſe up his ruines, and I will build it as in the days of old.* 12. *That the may poſſeſs the Remnant of* Edom, *and of all the Heathen, which are called by my name, ſaith the Lord that doth this.* which is interpreted, *Acts* 15. 16. the Converſion of the Gentiles to Chriſt Jeſus.

Iſa. 19. 24. *In that day ſhall* Iſrael *be the third with* Ægypt *and with* Aſſyria, *even a bleſſing in the midſt of the Land.* 25. *Whom the Lord of Hoſts ſhall bleſs, ſaying, Bleſſed be* Ægypt *my people, and* Aſſyrya *the work of mine hands and* Iſrael *mine Inheritance.*

Zechar. 8. 23. *Thus ſaith the Lord of Hoſts in thoſe days it ſhall come to paſs, that ten men ſhall take hold out of all languages of the Nations, even ſhall take hold of the skirt of him that is a Jew, ſaying, We will go with you; for we have heard that God is with you.*

Rev. 21. 24. *And the Nations of them which are ſaved, ſhall walk in the light of it. and the*

Kings

Kings of the Earth do bring their glory and honour into it. 27. *And there ſhall in no wiſe enter into it any thing, that defileth, neither whatſoever worketh abomination, or maketh a lye: but they which are written in the Lamb's Book of life.*

Zech. 12.10, *And I will pour upon the Houſe of* David *and the Inhabitants of* Jeruſalem *the Spirit of Grace and of Supplications: and they ſhall look upon him, whom they have pierced, and they ſhall mourn for him, as one mourneth for his firſt born.*

Amos 9. 10. *And in that day I will raiſe up the Tabernacle of* David *that is fallen,* &c.

Rom. 11. 15. *For if the caſting away of them be the reconciling of the World, what ſhall the receiving of them be, but life from the Dead?* So the 23. *And they alſo if they abide not ſtill in unbelief, ſhall be graffed in: for God is able to graff them in again.* 24. *For if thou wert cut out of the Olive Tree, which is wild by nature, and wert graffed contrary to nature into a good Olive Tree; how much more ſhall theſe, which be the natural branches, be graffed into their own Olive Tree?* 25. *For I would not, Brethren, that ye ſhould be ignorant of this Myſtery (leaſt you ſhould be wiſe in your own conceits) that blindneſs in part is hapned to Iſrael, until the fulneſs of the Gentiles be come in.* 25. *And ſo all Iſrael ſhall be ſaved, as it is written, There ſhall come out of* Zion, *the Deliverer, and ſhall turn away Ungodlineſs from* Jacob.

4. The abounding of Holineſs, Iſa. 35. 8. *And an Highway ſhall be there, and away; and it ſhall be called*

called the way of Holineſs: The unclean ſhall not paſs over it; but it ſhall be for thoſe.

Joel 3. 17. *Then ſhall* Jeruſalem *be Holy, and there ſhall no ſtranger paſs through her any more.*

Zech. 14. 20. *In that day ſhall there be upon the Bells of the Horſes, Holineſs unto the Lord, and the Pots in the Lord's Houſe ſhall be like the Bowls before the Altar:* 21. *Yea, every Pot in* Jeruſalem *and in* Judah *ſhall be Holineſs unto the Lord of Hoſts: and in that day there ſhall be no more the* Canaanite *in the Houſe of the Lord of Hoſts.* Hoſ. 9. Ezek. 44. 9. Rev. 21. 1.

Iſa. 60. 21. *Thy people ſhall be all righteous.*

Zeph. 3. 13. *The Remnant of Iſrael ſhall not do iniquity nor ſpeak lyes: neither ſhall a deceitful tongue be found in their mouths.*

2 Pet. 2. 13. *New Heavens and new Earth, wherein dwells righteouſneſs.*

Rev. 21. 1. *And I ſaw a new Heaven and a new Earth.* 2. *And I* John *ſaw the Holy City, new* Jeruſalem *coming down from God out of heaven,* &c. 3. *Behold the Tabernacle of God is with men,* &c. 27. *And there ſhall in no wiſe enter into it any thing that defileth,* &c. *but they that are written in the Lamb's Book.*

Outward and viſible acts of Worſhip, *Rev.* 88. *Rev.* 21.

Freedom

Freedom from Sorrow, Pain and Sickneſs.

Iſa. 25. 8. The Lord will in that day wipe away all tears from all faces; and the rebuke of his people ſhall he take away from off all the Earth: for the Lord hath ſpoken it.

Iſa. 54. 13, 14. Thy Children ſhall be taught of the Lord, and great ſhall be the peace of thy Children: In righteouſneſs ſhalt thou be eſtabliſhed; thou ſhalt be far from oppreſſion (for thou ſhalt not fear) and from terror, for it ſhall not come near thee.

Iſa. 60 15. Whereas thou haſt been forſaken, I will make thee an eternal excellency: violence ſhall be no more heard in thy Land; the days of thy mourning ſhall be ended.

Iſa. 65. 19. I will joy in my people, and the voice of weeping, or crying ſhall no more be heard in her.

Rev. 7. 16, 17. They ſhall hunger no more: For the Lamb in the midſt of the Throne ſhall feed them, and wipe away all tears from their eyes.

Rev. 21. 4. God ſhall wipe away all tears from their eyes, and there ſhall be no more ſorrowing, nor crying, nor pain, *Ezek.* 28. 24. *Jer.* 30. 10.

Superabounding pouring forth of the Spirit.

Joel 2. 28. And it ſhall come to paſs afterward, that I will pour out of my ſpirit upon all fleſh, and your

your Sons and your Daughters ſhall Prophecy, your old Men ſhall dream Dreams, your Youngmen ſhall ſee Viſions: 29. And alſo upon the Servants and upon the Hand-maids in thoſe days, will I pour out my Spirit. *Iſa.* 32. 15.

Laſtly, The reſtauration of the Creature.

Iſa 65.17. For behold I create a new Heavens, and a new Earth; and the former ſhall not be remembred, no come into mind. 25. The Wolf and the Lamb ſhall feed together, *&c.*

Rom. 8. 18. For I reckon that the ſufferings of this preſent time, are not worthy to be compared with the Glory, which ſhall be revealed in us. 19. For the earneſt expectation of the Creature waiteth for the manifeſtation of the Sons of God. 21. Becauſe the creature it ſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the Sons of God, *&c.*

This glorious and happy ſtate of the Church in this ~~your~~ Rule, Dignity, and Soveraignity is called in Scripture the Kingdom of Chriſt, and is ſo ſpoken off, as if he was perſonally preſent with them in all this work before mentioned, both in the conquering, as well as peaceable part of the Kingdom.

Firſt, As to the Conquering part, or (as by way of diſtinction called) the Kingdoms of the Stone, it is called his Kingdom and ſpoke of, as if he were perſonally preſent.

Dan.

Dan 2. 44. And in the days of those Kings shall the God of Heaven set up a Kingdom, which shall never be destroyed: and the Kingdom shall not be left to other people, *&c. The interpretation of Verse* 34. Thou sawest till that a Stone was cut out without hands, which smote the Image upon his feet, that were of Iron and Clay, and brake them to pieces. (*Interpreted to be the fourth or last Monarchy Chapt.* 7 *and Verse* 40. *of this Chapter*) 35. And the Stone that smote the Image became a great Mountain, and filled the whole Earth.

Rev. 17. 14. These (*viz. the ten Horns, ten Kingdoms, or ten Toes of this Image*) make War with the Lamb, and the Lamb shall overcome them: for he is Lord of Lords, and King of Kings, and they that are with him are called, and chosen, and faithful. (*Spoken as though personally present in the work*) *and parallel to this.*

Rev. 19. 11. And I saw Heaven opened, and behold a white Horse, and he that sat upon him was called faithful and true, and in righteousness he doth judge and make War. 13. And he was cloathed in a Vesture dipt in blood, (*taken out of Isa.* 63. 2. *&c.*) And his name is called the Word of God: 14. And the Armies which are in Heaven followed him upon white Horses, cloathed in fine Linnen white and clean. 15. And out of his Mouth goeth a sharp Sword, that with it he should smite the Nations: and he shall Rule them with a Rod of Iron: and he treadeth the Wine-press of the fierceness and wrath of Almighty God.

God. 16. And he hath on his Veſture and Thigh written, King of Kings, and Lord of Lords. *And then there is an invitation to the Fouls of Heaven to feaſt themſelves with the fleſh of Kings, Captains, and Mighty Men in the Supper of the great God.*

And in the 45 Pſa. *a Prophecy of the Kingdom*, Verſe 3. Gird thy Sword upon thy Thigh, O moſt Mighty, with thy Glory and thy Majeſty. 4. And in thy Majeſty ride proſperouſly, becauſe of truth and meekneſs, and righteouſneſs: and thy right hand ſhall teach thee terrible things. 5. Thine Arrows are ſharp in the heart of the Kings enemies; whereby the people fall under thee, *(And then after this Conqueſt, as though in it in perſon.)* 6. Thy Throne, O God, is for ever and ever: The Scepter of thy Kingdom is a right Scepter, *&c. So Pſa.* 66. 3. *Iſa.* 42. 13, *Haggai* 2. 22. *As in Page* 23. *Iſa.* 35. 4.

Secondly, The Peaceable part of the Kingdom, or the Kingdom of the Mountain, ſo ſpoken of as if Chriſt was perſonally preſent.

Pſ. 72. 1. Give the King thy judgement, O God, and thy righteouſneſs unto the Kings Son. 2. He ſhall judge thy people with righteouſneſs, and thy poor with judgement. 3. The Mountains ſhall bring peace to the people, and the little Hills by righteouſneſs. 7 In his days ſhall the righteous flouriſh, and abundance of peace ſo long as the Moon endureth. 8. He ſhall have dominion alſo from Sea to Sea, and from the River to the ends of the Earth, *&c.* 11. Yea, all Kings ſhall fall

fall down before him, all Nations shall serve him, *&c.*

Dan. 7. 14. And there was given him (*viz.* the Son of man Christ Jesus) Dominion and Glory and a Kingdom, that all People, Nations and Languages should serve him: His Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed. 27. And the Kingdom and Dominion, and the greatness of the Kingdom under the whole Heaven, shall be given to the people of the Saints of the most high, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve him.

Jer. 23. 5, 6. Behold the days come (saith the Lord) that I will raise unto *David* a righteous branch, and a King shall reign and prosper, and shall execute justice and judgment in the Earth. 6. In his days *Judah* shall be saved, and *Israel* shall dwell safely, and this is his name, whereby he shall called, the Lord our righteousness.

Ezek. 34. 23, 24. And I will set up one shepheard over them, and he shall feed them, even my servant *David*, he shall feed them, he shall be their shepherd. 24. And I the Lord will be their God, and my servant *David* a Prince among them; I the Lord have spoken it.

Jer. 39. 9. They shall serve the Lord their God, and *David* their King, whom I will raise up unto them.

Luke 1. 32. He shall be great, and shall be called the son of the highest, and the Lord God

ſhall give unto him the Throne of his Father *David.* 33. And he ſhall reign over the houſe of *Jacob* for ever, and of his Kingdom there ſhall be no end. *And ſo again upon the ſounding of the ſeventh Trumpet.*

Rev. 11. 15. The Kingdoms of this world are become the Kingdoms of our Lord and of his Chriſt, and he ſhall reign for ever and ever. *And again,*

Rev. 20. 4. And they lived and reigned with Chriſt a thouſand years. *Rev.* 22. 3.

Object. But why then ſhould not we ſo take it, as the Scripture repreſents it, and ſo plainly lays it down? will you be wiſer than what is written? why ſhould we not ſo receive and believe it?

Anſw. Firſt it muſt be taken for granted, that as the Beaſts Kingdom is a miſtery, ſo is the Kingdom of Chriſt no leſs; and threfore is the mind of wiſdom called for, to reach into the one as the other. And as the Apoſtle (2 Pet. 3. 16.) *ſpeaking of theſe things, in which* (as he ſaith) *there are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, unto their own deſtruction*; Which therefore calls for great fear, caution and circumſpection in our converſing about theſe great myſteries.

Secondly, It muſt be taken for granted, that in the ſpeaking to theſe things no ſenſe ought to be given, that denyes received fundimental principles;

ciples, nor thwarts the Analogy of Faith, nor crosses the current of Scripture.

Thirdly, That it is the genuine sense, true scope and intent of the Scripture, comparing Scripture with Scripture, and spiritual things with spiritual; and not only the litteral reading in some places; for otherwise the *Racovian Catechisme*, asserting Socinianisme shall go for good pay. Nay what Heresie upon that account may not be asserted and proved? And therefore *Maton* well saith, whatsoever Text of Scripture is expounded any other ways than God meant by it, it is according to its interpretation, the word of man and not of God, and consequently in adhearing to such interpretations we believe not what God saith, but what man doth make him say.

Lastly, That we cannot receive these Scriptures in the sense that many give of them, that thus seem to assert Christ personally to be present, either in the smiting or peaceable part of his Kingdom, during these thousand years.

Take these following Reasons, and weigh them in the fear of the Lord, in the true ballance of the Sanctuary, wherein we shall first shew, why they cannot so be received

Secondly, In what sense truly according to the mind of Christ, they may and ought to be received.

First, That Christ Jesus cannot properly be said to be personally present in the smiting part, besides the five Reasons to this thing, *Page* 5, 26, 27.

Because it is expresly said, Psal. 110. 2. The Lord said unto my Lord, sit thou at my right hand, until I make thine Enemy thy foot-stool. *compared with,*

Heb. 10. 12. But this man after he had offered one sacrifice for sins for ever, sat down on the right hand of God, from henceforth expecting, till his Enemies be made his foot-stool. *And therefore being as an overcomer he sat down with God upon his Throne, (the heaven being his throne) and the Earth his foot-stool: He is upon that Throne to reign, till all his Enemies be brought down, as* 1 Cor. 15. 25, 26. For he must Reign till he hath put all Enemies under his feet, the last Enemy that shall be destroyed, is death.

So that it is most manifest by this positive position, that Jesus Christ is to sit upon the Throne of Heaven at Gods right hand, till all his Enemies be subdued; yea till death it self. as the last Enemy be conquered, which will not be till the general Resurrection, when it shall be said, that death is swallowed up in Victory, and Death and Hell shall be cast into the lake of fire Therefore by this received principle, Christ shall not leave the Fathers right hand personally to encounter Dragon, Beast and False-prophet, who are to be fought with (as is already proved) and vanquished before the general Resurrection; Nay before the thousand years, at the beginning whereof, many suppose is this personal coming and Resurrection of the Saints: So that according

to

to their apprehenſions that ſeeming coming of Chriſt to war with the Saints againſt the Beaſt, Dragon, and Falſe-prophet, muſt admit of another ſenſe, which is alſo expreſſed, *Page* 27, 28.

Secondly, Neither can he properly be ſaid to be perſonally preſent in the peaceable part, or mountain ſtate, during the thouſand years.

Firſt, Becauſe beſides the conſtant concurrence of Scripture, the univerſal conſent of all parties is, that Chriſt comes not perſonally till the bodily Reſurrection, and that there is no bodily Reſurrection either of Saints or ſinners in the beginning of the thouſand years. Take theſe Eleven Arguments from *Page* 40. to 44.

Secondly, It appears from the former Argument of his being at the Fathers right hand, till the general reſurrection, till Death the laſt Enemy be deſtroyed; and if ſo then the thouſand years is to be firſt over, and the Battle of *Gog*, before the general Reſurrection ſhall take place, and that this is true Doctrine, appears alſo from all the conſiderable places that make mention of his perſonal coming and appearing, *viz.*

Firſt, From thoſe Scriptures that aſſert, that when he comes all the Saints ſhall come with him, which cannot be ſhort of the great Reſurrection.

1 *Theſ.* 3. 3. 13. To the end he may eſtabliſh your hearts, unblameable in holineſs before God,

even our Father, at the coming of our Lord Jeſus Chriſt with all his Saints.

Luke 13. 28, 29. There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee *Abram* and *Iſaac* and *Jacob* in the Kingdom of God, and your ſelves thruſt out. And they ſhall come from the Eaſt, and from the Weſt, and from the North, and from the South, and ſhall ſit down in the Kingdom of God.

1 *Theſ.* 4. 14. For if we believe that Jeſus died and roſe again; even ſo them alſo which ſleep in Jeſus will God bring with him. 16 For the Lord himſelf ſhall deſcend from Heaven with a ſhout, with the voice of the Archangel, and with the Trumpet of God, and the dead in Chriſt ſhall riſe firſt. 17. Then we which are alive and remain, ſhall be caught up together with them in the Clouds, to meet the Lord in the Air, and ſo ſhall we ever be with the Lord.

1 *Cor.* 15. 51, 52. Behold I ſhew you a Myſtery, we ſhall not all ſleep, but we ſhall all be changed in a Moment, in the twinkling of an eye, at the laſt Trump (for the Trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed.) 54. So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written; Death is ſwallowed up in Victory. 55. O Death *&c.*

By which Scriptures it infallibly appears, that at the

the coming of Christ all the Saints shall come with him: The living Saints are to be changed and glorified; The dead Saints to be raised and glorified. But if this coming of Christ, and Resurrection be to be understood at the beginning of the thousand years, then cannot all the Saints come with him: For as page 37, multitudes both of Jews and Gentiles are to be called and converted in the thousand years; Therefore cannot it be short of the general Resurrection after the thousand years.

Secondly, From those Scriptures, that inform his coming to be at the general Resurrection, p. 40. *John* 5. 28. *John* 6. 39, 40. 44. 54. 1 *Cor.* 15. 51. 52. 1 *Thess.* 4. 16. *Job* 14 12. *Job* 19. 25, 26.

Secondly, From those several Scriptures, that assign Christs coming to be at the General Judgement, to Judge the wicked and the righteous: which is also long after this thousand years Reign, *viz.*

1. *To Judge the Wicked*, 2 *Thess.* 1. 7, 8. *&c.* When the Lord shall be revealed from Heaven with his mighty Angels. 8. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his Power; 10. When he shall come to be glorified in his Saints, and to be admired in all them that believe, *&c.* 2 *Tim* 4. 1. I charge thee before God, and the Lord Jesus Christ, who shall

iudge the quick and the dead at his appearing, and his Kingdom.

Matth. 25. 31. When the Son of man ſhall come in his Glory, and all the Holy Angels with him, then ſhall he ſit upon the Throne of his Glory. 32. And before him ſhall be gathered all Nations, and he ſhall ſeparate them one from another, as a Shepheard divideth his Sheep from the Goats. 33. And he ſhall ſet the Sheep at his right hand, but the Goats on the left. 34. And then ſhall the King ſay to them on his right hand, *&c.*

Jude 14, 15. Verſes, *And* Enoch *alſo the ſeventh from* Adam *Propheſyed of theſe, ſaying,* Behold the Lord cometh with ten thouſand of his Saints, to execute judgement upon all, and to convince all that are Ungodly amongſt them, *&c.*

Rev. 20. 12. And I ſaw the dead ſmall and great ſtand before God, and the Books were opened. And the dead were judged out of thoſe things, which were written in the Books according to their works.

2. *To Judge the Righteous. Matth.* 25. 34. Then ſhall the King ſay to them on his right hand, *&c.*

Rev. 20. 12. And another Book was opened, which is the Book of Life, *&c.*

Acts 3. 19. Repent ye therefore and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord: 20. And he ſhall ſend Jeſus Chriſt,

Christ, which before was Preached unto you: 21. Whom the Heaven must receive, untill the times of Restitution of all things, which God hath spoken by the mouth of all his Holy Prophets, since the World began.

Hebr. 9. 28. To them that look for him will he appear the second time without sin (blotting out the sin) to Salvation.

1 *Thess.* 2. 9. For what is our hope, or joy, or Crown of Rejoycing? are not even ye in the presence of our Lord Jesus Christ at his coming.

Col. 3. 4. When Christ who is our Life shall appear, then shall we appear with him in Glory.

1 *John* 3. 2. Now are we Sons of God: but it doth not yet appear what we shall be: but when he shall appear, we shall be like him.

Phil. 3. 20. For our consolation is in Heaven, from whence also we look for our Saviour the Lord Jesus Christ, who shall change our vile body that it may be fashioned like his glorious body.

1 *Pet.* 5. 4. And when the chief Shepheard shall appear, ye shall receive a Crown of Glory, that fadeth not away.

By which Scriptures it fully appears, that Christ's personal coming and appearing, is not till the general Resurrection and general Judgement, which are after this thousand years Reign.

Fourthly, *From those Scriptures, that assign the dissolution of the Heavens and the Earth to be at his personal coming and appearing.*

2 *Pet.* 3. 10. The day of the Lord shall come

as

as a Thief in the Night, in which the Heavens ſhall paſs away with a great noiſe, and the Elements ſhall melt with fervent heat: The Earth alſo and the work therein ſhall be burnt up. 12. Wherein the Heavens being on fire ſhall be diſſolved.

Rev. 20. 11. From whoſe face the Heavens and the Earth fled away, with *Mark.* 13. 24. 25. 26.

By which it is further manifeſt, that the thouſand years Reign muſt be before; Otherwiſe where will be that Building, Planting, Rule, Government in this World, when the Earth and all its works are burnt up. Therefore of neceſſity muſt theſe things precede the perſonal coming and appearing of our Lord Jeſus Chriſt.

In the next place, Chriſts perſonal coming and appearing cannot be at this time, from arguments taken from his high Prieſthood, and work of Mediation.

We read Hebr. 9. 7. That the High Prieſt alone once every year, not without blood, did enter into the Holy place to offer for himſelf, and the errours of the people, *&c.* But (*Verſe* 11) Chriſt being come, an High Prieſt of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to ſay, not of this Building; 12. Neither by the blood of Goats and Calves, but by his own blood he entered in once into the Holy Place, having obtained eternal redemption for us. 15. And for this cauſe he is the

the Mediator of the New Testament, *&c.* 24. For Christ is not entered into the Holy places made with hands, which are the figures of the true; but into Heaven it self now to appear in the presence of God for us, *&c.*

Hebr. 4. 15. And there, as our High-priest is he touched with the feeling of our infirmities, being in all points he was tempted like as we are, yet without sin. To encourage us to hold fast our profession, and to come boldly to the Throne of Grace, to obtain mercy and find grace to help in the time of our need; who can have compassion on the ignorant, and them that are out of the way *Heb.* 5. 2. For if any sin, we have an Advocate with the Father, Jesus Christ the Righteous, who is the propitiation for our sins, *&c.* 1 *John* 2. 1. Who was in all things made like unto his Brethren, that he might be a merciful and faithful High-priest in things pertaining to God, to make reconciliation for the sins of the people; For in that he himself suffered being tempted, he is also able to succour them that are tempted, *Heb.* 2. 17, 18. And an High-priest for ever after the order of *Melchizedeck*, *Heb.* 5. 6. Who ever lives to make intercession for us, and to save to the uttermost all that come unto God by him, *Hebr.* 7. 25. And this man, because he continueth ever, hath an unchangeable Priest-hood; Wherefore he is able to save them to the uttermost, *&c.* For such an High-priest became us, *&c.* *Heb.* 7. 24, 25, 26. So that whilest sinners are to be converted,

Saints

Saints are liable to ſin, ſuffering, and temptation, and have need to pray, and be found in the uſe of Ordinances. Yea, whilſt they have any thing to do with God, ſhort of eternal Glory, they will ſtand in need of an Advocate, Mediatour, an Interceſſour, a Days-man. But this is needful to the end of the World, in and after the thouſand years; Therefore there is a neceſſity for the continuance of Chriſt's Mediation at the right hand of the Father, whilſt Sin, Satan, evil World, and Death remain, and till the Saints be ſafely entered into Eternal Reſt. Neither can he any more come off from that work, till he hath completed it; then the High-prieſt was to come off from within the Vail, till he had perfected the work, for which he entered the Holy Place. Therefore it will be very dangerous to hold out any Doctrine, that may entrench upon this great office of the Mediatour.

Again, neither can Chriſt perſonally appear with all the raiſed and glorified Saints in the thouſand years Reign, from the conſideration of the ſpecial work, that is to be tranſacted therein, altogether unſuitable for Glorified, Angelical, Spiritual Bodies; *viz.* To fight and wage War with material Swords, To diſpenſe Laws, to manage humane policies in the adminiſtration of Judgement, and Juſtice amongſt men, as well in the execution of Juſtice upon Tranſgreſſours, as to encourage the Well-doers to build, to plant, *&c.* To ſhare of worldly peace and plenty: To Preach the Goſpel,

diſpenſe

diſpenſe and partake of Ordinances: or to partake of the great Spiritual bleſſing in the pouring out of the Spirit; proper onely for natural bodies and humane capacities; and how incongruous it is for mortal and immortal, glorified and unglorified, Heavenly and Earthly bodies, to converſe and tranſact together, is already manifeſt.

Upon which conſiderations we cannot ſuppoſe, that Chriſt can perſonally be preſent in either part of the Kingdom, neceſſitating therefore ſome other ſenſe to thoſe former Scriptures, ſeeming to hold out the ſame, more agreeable to Truth and current of Scripture.

Object. *But you will ſay, in what ſenſe can you ſuppoſe Chriſt to be ſaid to come, to be with his people to fight againſt enemies, to Reign and ſit upon a Throne, if not perſonally?*

To the firſt, concerning Chriſts coming, it is neceſſary that we ſhould take notice of a fourfold coming of Chriſt in the Scriptures, *viz.* A Perſonal, a Spiritual, a Myſtical, and a providential coming, each of which may alſo be uſed in a double ſenſe.

Firſt, He is ſaid to come in perſon, when he came in the fleſh to take our Nature upon him, 1 *John* 4. 2. and *Heb.* 10. and alſo when he comes the ſecond time without ſin to Salvation, *Heb.* 2. 28. *Acts* 11 1. 1 *Cor.* 15. 23. *Theſ.* 1. 8.

Secondly, His ſpiritual coming is, either when he

he comes by his ſpirit to convince, call and convert a Soul, as *Eph* 3. 17. 1 *Theſ.* 2. 13. *Rev.* 4. 20. or to confirm, ſeal, and eſtabliſh by his Spirit, *John* 14 20. *Acts* 23. 28. *Eph.* 1. 13.

Thirdly, It is miſtically conſidered either in his coming in the type, in the ſhadowy and legal diſpenſations, *Acts* 7. 1 *Cor.* 10. or in the Evangelical Antetype, or Goſpel diſpenſation.

Fourthly, He cometh in his Providence. either to redeem, deliver and ſave his people, *Exod.* 3. 8. *Lam.* 18. 8. *Heb.* 10. 37. or to execute Vengeance in the deſtruction of his Enemies, *Iſa.* 63. *Luke* 18. *Hab.* 2. *Mal.* 2.

And it is the mind of wiſdom that muſt rightly and duly apply each of theſe according to the ſcope, driſt and meaning of the holy ſpirit, and not miſtake the one for the other.

Secondly, What are we to underſtand by Chriſts being with a people, or a people with Chriſt? can that be otherwiſe than perſonal? for it is expreſly ſaid, *They Reigned with Chriſt?*

Chriſt may be ſaid to be with a perſon or people, when he is ſo virtually by his ſpirit or ſpiritual preſence, or when he is ſo by his Word, Rule, Law or Precept.

Judah was ſaid to rule with God, (*Hoſea* 11. 12.) when they cleaved to Gods Word and Rule.

When *Iſrael* rejected the Government by Judges (which was Gods Ordinance and Appointment) for a King after the manner of the Nations,

Nations, they were said to reject God from being their King, who vertually went in and out before them, and fought their Battles for them, 1 *Sam.* 8.

And therefore said Jer. 8. 19. Is not the Lord in *Zion?* Is not her King in her? why have they provoked me to anger with the graven Images?

Solomon was said to sit upon the Throne of the Lord.

And *Jehoshaphat* in his charge to his Judges (2 *Chron.* 19. 6. bids them take heed what they did; for you judg not for man, but for the Lord, who (he told them) was with them in the judgment; being called forth as *verse* 8. for the Judgment of the Lord, and for controversies.

Christ is said therefore virtually and spiritually to dwell, to rest, to walk amongst his people, 2 *Cor.* 6. 16. *Rev.* 2. 1. *Isa.* 57. 15. and they with him, to live with them and they with him, to suffer with them and they with him, *Psal.* 91. 15. *Acts* 7. 9. To dye, be buried, quickned, raised with him, *Rom.* 6. 4. *Col.* 2. 15. 2 *Tim.* 2. 12. To work with him, 2 *Cor* 5. 6. 1. Sup with him and he with them, *Rev.* 3. To war and fight together with him and he with them, *Rev.* 17. *Joshuah* 5. To be Captain of the Host and General of the Army, *Rev.* 19. When all is but virtually and spiritually so.

So Satan is said to be with his Servants & Subjects acting and instructing, when he is not personally

nor

nor visibly so. Satan shall cast some of you into prison, *Rev.* 2. 10. Where Satan dwelt, and Satans Seat and Throne was, *Rev.* 2. 13. When he was only so by his substitutes in his Authority, not really and personally, but virtually and mistically.

And so to Reign and Rule, as God King'd it in *Israel* by his Word, Law and Authority, by his influence and spirit.

As the Dragons Rule is called the Devils, because the Devil influences, acts and spirits his principal Agents and Instruments, though not personally present.

So may the Rule in the hands of the Saints, be called Christs Kingdom or Soveraignty, though he be only virtually not personally present.

It is no new thing so to take it in his mistical Kingdom in the Church, where his Laws, Statutes and Ordinances are dispensed in his name, and by vertue of his spirit: It was no new thing to have it so esteemed in *Israel* in the Typical Kingdom, when the Law was his, the Rulers by his choice and spiriting, the policy his, called therefore his Rule, Government, Soveraignty, Throne, Kingdom. And why then should it be thought strange in the Antetype.

When his Law, Rule, policy, and Rulers called according to his qualifications, and influenced by his spirit, shall according to promise and prophesie come forth again in the world, why may they not as well be said to Reign with Christ,

as

as ſuffer with him. If we ſuffer with him we ſhall Reign with him. We do not think it any abſurdity to ſay, The King of *Spain* fights and Conquers in *America*, and Rules and Reigns there, though never perſonally preſent in that other world, but only vertually ſo, by his Commiſſions, by his Laws Civil and Eccleſiaſtical, that he hath transferred thither; by his Officers and Vice Roys, that he hath appointed in his name to Rule and Govern there. Did not the *Roman* Senate of old Govern the world at *Rome* by their Laws, and Edicts, and Rulers of Provinces, that they Commiſſioned and appointed.

But by this Reaſon you ſeem to exempt Chriſts perſon from any ſhare of Rule or Soveraignty in any Kingdom here; whereas it is expreſly ſaid, He is to judge the quick and the dead at his appearing and Kingdom, by which it is moſt manifeſt, that at his appearing he hath a Kingdom, and you owning that appearing to be perſonal, what do you make that Kingdom to be? And what ſhare hath Chriſts perſon in it.

In anſwer whereto I conceive it neceſſary in the firſt place, to give you the diſtinction of a five-fold Kingdom, the Scripture takes notice of belonging to Chriſt, *viz.* a Providential, Spiritual, Monarchical miſtical, or Davidical and Miſphatical Kingdom: and then I ſhall give you my underſtanding and conceptions of this Kingdom hinted at, that he is to have at that his appearing: And

for a want of a right distinguishing herein, proceeds (as I humbly apprehend, all the mistaken notions and differences about the Kingdom of Christ treated of in these papers.

First, Therefore understand there is a providential Kingdom which Christ hath, and doth (as God) manage over all the world, and that from the beginning.

Secondly, A spiritual Kingdom, which he doth and hath all along managed in the hearts of his people, from the beginning of the world to this day.

Thirdly, There is a mistical Kingdom, or a Rule and Soveraignty, that he, as Lord and King, hath exercised in the Church, as well under the Law, as under the Gospel.

Fourthly, There is his Monarchical or Davidical Kingdom, namely, that dignity and Soveraignty, that is in time according to promise, and propheſie to take place in and over the Nations, and to be managed by his Laws and Government, by his spirit and vertual presence in his Servants and Substitutes: Which hath been the special Subject of this discourse.

Fifthly, There is that glorious Misphatical Kingdom, *viz.* Soveraignty, that Christ Jesus in person (with all the Saints in their glorified bodies with him) shall upon their general Resurrection and Judgment, exercise here upon the Earth, before all is given up into the Fathers hands, which is further cleared to you in the several

ral parts of it in the Scriptures following.

Mat. 16. 28. There be ſome ſtanding here that ſhall not taſt death, till they ſee the ſon of man coming in his Kingdom. *Which in a figure is performed in the next Chapter. Mat.* 17. 2. And was transfigured before them, and his face did ſhine as the Sun, and his Raiment was white as the Light, *&c. Compared with Rev.* 1, 13, 14, 15. 2 *Pet.* 1. 16. For we have not followed cunning deviſed Fables, when we made known unto you the power and coming of our Lord Jeſus Chriſt, but were eye Witneſſes of his Majeſty, *viz. They had a viſion of that power and glory that Chriſt's Majeſty ſhall have, when he come in his Kingdom.*

Mat. 19. 28 Ye which have followed me in the Regeneration, when the Son of man ſhall ſit on the Throne of his Glory, ye alſo ſhall ſit upon twelve Thrones, judging the twelve Tribes of *Iſrael.*

Rev. 3. 21. To him that overcometh will I grant to ſit with me upon my Throne, even as I alſo overcome, and am ſet down with my Father on his Throne.

1 *Cor.* 15. 50. Now this I ſay Brethren, that fleſh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption. *Therefore* 51. Behold I ſhew you a myſtery, we ſhall not all ſleep, but we ſhall all be changed. *Holding out the neceſſity of the changed, immortal incorruptible eſtate to qualifie them,*

and make them capable to partake of the bleſſings and benefits of that Kingdom of God, which Chriſt enters upon at the ſounding of this laſt Trump, and the general Reſurrection and Judgement.

2 *Tim.* 4. 1. I charge thee before our Lord Jeſus Chriſt, who ſhall judge the Quick and the Dead at his appearing and Kingdom.

Luke 13. 28. There ſhall be weeping and gnaſhing of teeth, when you ſhall ſee *Abraham*, and *Iſaac*, and *Jacob*, and all the Prophets in the Kingdom of God, and you your ſelves thruſt out. 29. And they ſhall come from the Eaſt, and from the Weſt, and from the North, and from the South, and ſhall ſit down in the Kingdom of God.

Math 25. 31, 32. When the Son of Man ſhall come in his Glory, and all the holy Angels with him, then ſhall he ſit upon the Throne of his glory. And before him ſhall be gathered all Nations, and he ſhall ſeparate them one from another, as a Shepheard divideth the Sheep from the Goats, *&c. Which fully ſtates and clears up the thing:*

1. *That Chriſt ſhall come in his Glory with all the Holy Angels with him.*

2. *That he ſhall then in his Kingly State,* (as Verſe 34) Sit upon the Throne of his Glory.

3. *That this ſhall be at the general Reſurrection: For all Nations good and bad are gathered before him.*

4. *That this ſhall be at the general Judgement:*

For

For now is the Judgement and Sentence to be pronounced, &c.

Secondly, *This shall be upon the Earth.*

Job 19. 25, 26. For I know that my Redeemer liveth, and he shall stand at the latter day upon the Earth. And though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for my self, and mine eyes shall behold, and not another, though my Reins be consumed within me.

1 *Thess* 4. 17. Then we which are alive and remain, shall be caught up together with him in the Clouds to meet the Lord in the Air, and so shall we ever be with the Lord: *viz. Not to remain with him in the Air, but to meet him to come with him to the Earth: For so*

Acts 1. 10, 11. And while they looked stedfastly towards Heaven, as he went up, behold two men stood by them in white Apparel, which said; Ye men of *Galilee*, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into Heaven, shall come in like manner as ye have seen him go into Heaven. *With*

Zach. 14. 4. And his Feet shall stand in that day upon Mount *Olivet*, &c.

Thirdly, *The manner of his coming to his Throne; it shall be first Visible, secondly Glorious, thirdly Terrible also.*

1. *Visible*, *Rev.* 1. 7. Behold he cometh with Clouds, and every eye shall see him; and they also which pierced him, *&c.*

Matth. 27. 30. And they ſhall ſee the Son of Man coming in the Clouds of Heaven with power and great Glory.

Acts 1. 11. He ſhall come in like manner, as ye have ſeen him go into Heaven.

2. *Glorious, And therefore well called the Kingdom of Glory. Mark* 13. 26. And then ſhall they ſee the Son of Man coming in the Clouds with Power and great Glory. *Which great Glory appears.*

Firſt, *Becauſe it is in the Fathers Glory.*

Mark 8. 38. Whoſoever therefore ſhall be aſhamed of me, and of my words in this adulterous and ſinful Generation; of him alſo ſhall the Son of Man alſo be aſhamed, when he cometh in the Glory of his Father, with the Holy Angels.

Secondly, *In his own Glory with the Father.*

Luke 9. 26. Of him ſhall the Son of Man be aſhamed, when he comes in his own Glory, and in his Fathers, *&c.*

Thirdly, *In the Glory of all the Holy Angels.*

Matth. 25. 31. When the Son of Man ſhall come in his Glory, and all the Holy Angels with him.

2 *Theſſ.* 1. 7. And to you who are troubled, reſt with us, when the Lord Jeſus ſhall be revealed from Heaven with his mighty Angels.

Fourthly, *In the Glory of all the Saints, as is already largely proved from Zech.* 4. 5. 1 *Theſſ.* 4. 14, 17. 1 *Cor.* 15 51, 52. *Luke* 13. 28. *Luke* 2. 36. 2 *Theſſ.* 2. 10. There vile bodies being now raiſed,

raised, changed, made from Earthly to bear the Image of the Heavenly, is to be made glorious like Christs glorified Body, 1 *John* 3. 1, 2. *Phil.* 3. 21. 1 *Cor.* 15. 43. 44, 49.

3. *Terrible also, With a shout, great noise, voice of the Archangel with the Trump of God, the last Trump, with the dissolution of Heaven and Earth, as* 1 *Cor.* 15. 52. 1 *Thess.* 4. 17. *Math.* 24. 31. *Math.* 24. 24. 2 *Pet.* 3. *Rev.* 20. *Rev.* 22.

4. *What shall be done in this Kingdom?* 2 *Thess.* 1. Christ shall be glorified, and admired and praised. Saints shall be glorified and rewarded. Wicked Men and wicked Angels shall by Christ and the Saints be Judged and Sentenced, according to their deeds and demerits.

Of being Prieſts of God and Chriſt.

But they ſhall be Prieſts of God and Chriſt.

THis is another part of the Saints Priviledge this thouſand years, not only to Reign as Kings, but be Prieſts too, as *Rev.* 1 6. *Rev.* 5 10. *And haſt made us unto our God Kings and Prieſts, and we ſhall Reign on the Earth.* Alluding hereby to that Dignity and Priviledge of the Prieſthood under the Law, who were ſaid to draw nigh to God in a more ſpecial and peculiar way in his worſhip, which was

Firſt, Patriarchal, (or the Prieſthood belonging to the firſt born:) *Num.* 63. 12. 41. 45. 8. 16, 17.

Secondly, Moſaical or Levitical, *Numb.* 3. 18. 7. 22. *Exod.* 28. 1. 1 *Chron.* 6. 49. Of whom

Firſt, High-Prieſt, 1 *Chron.* 6. 14,15.

Secondly, Chief Prieſts, *Numb.* 20. 26.

Thirdly, Ordinary Prieſts of the ſame line. *Lev.* 6. 29. Which were divided into four and twenty courſes; whoſe duty and priviledge is held forth in *Deut.* 33. 10. *Levit.* 10. 11. *Numb.* 16. 9.

Thirdly, Judaical of the Tribe of *Judah*: of which *Melchizedek* the Type, *Gen.* 14. 18. *Hebr.* 7. 1. And Jeſus Chriſt the Antetype, our great High-Prieſt, *Heb.* 3. 1. 4. 14. And under him the Spiritual

Spiritual Royal Priesthood, *Exod.* 19 6. *Rev* 1. 6. 2 *Pet* 2, 5, 9.

Importing separation and consecration to God, and a nearness and constant communion with him, *Numb.* 16. 9. Ordering in special the affairs of his Church being appointed and anointed thereto.

Now as in the Kingdom of *Israel* the Type of Christ's Kingdom, there was an anointed Priesthood, a Ministry to manage the affairs of the Church: and an anointed Kingship or Magistracy to govern and manage the State: So

Hath Antichrist in his Usurpations in Imitation of them the Type, and as if they were this Kingdom of Christ the Antitype, pretended not onely to the Kingship; but the Priesthood to the Ministry as well as the Magistracy; to the Government of the Church as well as the state: putting their Holy Oyl upon the one and the other as (most Holy and Sacred things) Dedicated to the service of Christ in both.

Which nevertheless their glorious entitling themselves to such his peculiar service; he is pleased, as to foretell this horrid blasphemous usurpation, so to renounce it with great detestation, calling their Magistracy an unclean, filthy, blasphemous, bloody Beast, that comes not from him, but out of the bottomless Pit, and must go into Perdition: and the other, their Ministry or Priesthood, a vile, filthy, Idolatrous Strumpet, that must for her lewd Whoredoms, Drunkenness, and Witch-

crafts, have her flesh torn off and burnt with fire. But his faithful Saints and Servants, that will neither bow the Knee to the one nor the other (as being Blasphemous, Idolatrous Usurpers, not only to the opposing, but outing Christs Ministry and Magistracy) shall be found in this his Kingdom (during this thousand years) to administer in both these blessed Ordinances, being received in Truth, Power and Purity to the advantage of his name and Glory, *viz.* as anointed Kings to manage the Affairs of State as Rulers, and Magistrates under Christ the King of Kings; and as anointed Priests, shall under Christ their High-Priest manage his pure Worship and Govern the Affairs of the Church, as his Elders, and Ministers, which in happy conjunction makes up this Blessed and Glorious state of Christs Rule in this his Kingdom.

Of

Of the ſecond Death.

On ſuch the ſecond death had no power.

THis is another Priviledge of the Saints in this happy Eſtate, that they ſhall not be lyable to the ſecond death.

By ſecond death in the Letter is to be underſtood Hell-fire, the place of the damned, as interpreted, *Rev.* 21. 9.

But Miſtically and Metaphorically taken for utter ruine, deſtruction, and perdition. As for inſtance, it is ſaid in *Rev.* 19. 20. that the Beaſt and Falſe-prophet were caſt alive into the lake of fire burning with Brimſtone, which muſt Metaphorically be underſtood; becauſe (as before explained *Page* 2, by Beaſt and Falſe-prophet) we are not to underſtand two perſons, but ſtates, *viz.* the Magiſtracy, and Miniſtry of Antichriſt, who being vanquiſhed in the great Battle, are now as utterly extinguiſhed and put into perdition (never ony more to do miſchief) as if two perſons were caſt into Hell fire, which gives light to *Dan.* 7 11. *Rev.* 17. 8. *Rev.* 18. 8.

So alſo *Rev.* 20. 10. It is ſaid the Devil or Dragon that deceived them, was caſt into the lake of Fire and Brimſtone, where the Beaſt and Falſe-prophet are, *&c.* which admits the ſame miſtical

mistical signification, *viz.* that now the Dragonical or Heathenish power (as explained to be *Page* 2.) that was only bound in times past for a season, is after the *Gog-Magog* destruction, as utterly ruined, raised and destroyed, as the Beast and false prophet, the Antechristian state before: Yea and as the Devil himself will be, when he is cast into the lake at the last day, now never more to work mischief in the world.

And again the Worshippers of the Beast, whose names are not in the Lambs book (the Beast and Dragon being thus in utter perdition) are now to share with the principals in utter ruine and destruction, *Rev.* 14. 10, 11, 13. 8. 17. 8. compared with the 20. 15.

And lastly it is said, that Death and Hell (or the Grave) are cast into the lake of Fire, which is the second Death, *Rev.* 20. 14. *viz.* Now after the general Judgment, there is to be no more Death, Death is swallowed up in Victory; a full confirmation of the former.

Of the Dragons Releaſe.

And when the Thouſand years are expired, Satan ſhall be looſed out of his Priſon.

UPon the expiration of the thouſand years, it ſeems Hell is to break looſe again; the Conquered and ſubdued Heathen Nations, and their Authority, that during that ſpace have by the Righteous Laws and Soveraign Authority of Chriſt been as ſo many impriſoned, fettered Captives, yea as ſo many civil dead men kept down and under ſubjection, whereby univerſal peace and quiet hath been managed and maintained all the world throughout, do now by Gods permiſſion and the Devils inſpiration and ſedition, again perk up for him; and in a rebellious manner ſtanding upon their feet again, do break off their ſubjection and Allegeance from Chriſts Rule aud Authority; and by combination and confederacy make head againſt him; and engaging under their old Captain general the Devil, do rally from the four quarters of the Earth, an huge and numberleſs Hoſt like to the Sand of the Sea, which mighty gathering is called here by the ſpirit *Gog* and *Magog*, with deſign by beſieging and compaſſing the Camp of the Saints and be-

loved

loved City, to raze and deſtroy the Soveraign Power and Authority of Chriſt, that he hath ſo long managed by the hands of his Saints in this World upon the breadth of the Earth, even as the *Syrian* Hoſt, the Prophet in *Dothan*; The *Aſſyrian*, *Jeruſalem*, the *Sodomites*, *Lot*, 2 *Kings* 6. 14, 15. 2 *Kings* 25. 1.

Of Gog and Magog.

AND ſhall go out to deceive the Nations, which are in the four quarters of the Earth, *Gog and Magog*, *to gather them together to Battel.*

This is the Name the Holy Spirit is pleaſed to give this great and laſt enemy of the Church upon the Earth, which for your better underſtanding take the pithy expoſition given by *Mr. Mead*. "It is (ſaith he) to be obſerved, that the Revela-"tion is a Book of the Future eſtate of the Chri-"ſtian Church ſet forth by Reſemblances and Pa-"rables borrowed from the condition of affairs of "the Jewiſh Church under the old Teſtament, in "which the Worſhip of the true God flouriſhed "alone, the reſt of the Nations ſerving Idols uni-"verſally. Hence therefore that *Egypt* & *Babylon* "in the Revelations are not the *Babylon* and *Egypt* "of the *Iſraelites*, but the enemies of the Church "of the Gentiles, like that *Babylon* and *Egypt* be-"ing Types and Figures of theſe. In like manner

"*Gog*

" *Gog* and *Magog* in the Revelation, are not the " *Gog* in *Ezekiel* of the Land of *Magog* the head " of *Meſheck* and *Tubal* the enemy of *Iſrael*, *Gen-* " 10. 3. *Ezek.* 38. 39. For this came out of the " North parts, ours from the four corners of the " Earth: This appeared at the beginning of Iſ- " raels Reſtoration, ours after the 1000. years of " the Kingdom of the Saints following the Reſto- " ration of *Jeruſalem*: This before Chriſts coming " in the Fleſh, ours before his coming to Judge- " ment; But another *Gog* the enemy of the Church " of the Gentiles to come immediately before the " Reſurrection of the Dead: and farther it is " plain that this *Gog* and *Magog* bear not the " room of a ſubject, but a convenient Title, by " which thoſe Nations of the four Quarters might " be declared, as if he would have ſaid, the Na- " tions in the four Quarters Spiritually called " *Gog* and *Magog*.

Of

Of the Camp of the Saints and Beloved City.

THose terms of Camp and City are alluſions to Iſraels twofold ſtate under the Tabernacle and Temple diſpenſation.

Of the order of Iſraels Camp ſtate we read *Numb.* 2. Wherein the Tabernacle of God with the 24 Courſes of the Prieſts and Levites were placed in the midſt, all the Tribes under their four Standards pitching their Tents round about it: Which is alluded to *Rev.* 4. And may greatly help the explanation thereof.

Then the City State was under *Solomon*, after the erecting of the Temple, to which glorious and beautiful condition this alludes, *Rev.* 21. 10 *&c.* Holds forth the excellency it being called the great City, the Holy *Jeruſalem*, where it is deſcribed in all its Glory and Dimenſions, called here the Beloved City. In oppoſition to the City of the Nations, the great City, *Babylon* containing the Anti-Chriſtian, nay whole World in their Policies and Governments. So here the Extent of this City and Camp of the Saints is held forth to be no leſs then the whole Earth, as large in extent as the City of the Nations; Chriſt's Government extending all the World over from Sea to Sea. *Pſ.* 72. 8. *Iſa.* 44. 6.

Of

Of the Fire from Heaven, that deſtroyeth Gog.

And Fire came down from God out of Heaven, and devoured them.

THis deſtruction as typt out in the *Gog Magog* deſtruction, *Ezek.* 38. Is here alluded to, That as fire came down from Heaven to deſtroy them; So is it here, for now is the time that Chriſt ſhall come in flaming Fire taking vengeance of his enemies, deſtroying the Heavens alſo and the Earth and all its works by fire, and this in order to the next Scene to be acted, *viz.* The Reſurrection of the Dead and Eternal Judgement.

Of the General Judgement.

AFter the Saints Reign, the *Gog Magog* gathering and deſtruction; Now in order comes the Lord Jeſus in perſon in the Glory of the Father, the Saints Glory, and in the glory of all the Holy Angels with the ſound of the Trumpet and Voice of the Archangel; The Sea, Grave and Death giving up their Dead, that there may be a general Reſurrection of the Juſt and Unjuſt.

And then the preparing of the Throne, the ſitting of the Judge; the opening of the Books, the producing of the Witneſſes in order to the general Judgement of great and ſmall, who are to be judged according to their works by Chriſt, who Judges the quick and dead at his appearing and Kingdom.

A Paraphraſe upon the 20. *of Revelations.*

THe Powers and Potentates of the whole World, whether Heathen or Antichriſtian being thus vanquiſhed by Chriſt and his followers under the terms of fighting with and overcoming a Dragon, Beaſt and falſe Prophet with the Kings of the Earth, and whole World in the great Battel in the former Chapter, and the Authority conſequently now in the hands of the Saints: *John* here in a Viſion hath repreſented to him the Churches Soveraignity in a figure, *viz.* By the Emblematical Repreſentation of a Chain and a Key enſigns of Power in the hand of their Myſtical and Spirirual Head, though in this Viſion (their Repreſentative) the Lord Jeſus is called here an Angel, as *Rev.* 10. 1. 12. 17.

1. *And I ſaw an Angel come down from Heaven, having the Key of the bottomleſs Pit, and a great Chain in his hand.*

And having judged and utterly razed the Antichriſtian ſtate both, in its Magiſtracy, and Miniſtry, (by the figurative Repreſentation of taking a Beaſt, and falſe Prophet and caſting them alive into a Lake

2. *And he laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him a* 1000. *years.*

3. *And cast him into the bottomless Pit, and shut him up, and set a Seal upon him, that he should deceive the Nations no more, till the 1000. years should be fulfilled, and after that he must be loosed a little season.*

of Fire) doth here for the better securing the Churches quiet and peaceable Rule, wholy cancel and vacate the Heathen Empire also for a thousand years, as in the Vision is set forth by the taking a Dragon, and casting him bound into a bottemless pit, and shutting him up, and Sealing him therein, the proper Emblem of the now ruined Pagan State, the Dragon or Devil being also the Spiritual or Mystical head thereof, and here in the Vision their representative: As in 12. Chapter by an Angel fighting with, overcoming and casting to the Earth a Dragon, is held forth the Victory, the Church at that day gets over the Heathen *Roman* Empire: So here by the Angels binding him in a pit is the utter extinction of that Power (a thousand years the time limited) plainly discovered.

4. *And I saw Thrones, and they sat upon them, and Judgement was given to them, and I saw the souls of them that were be-*

The enemies of the Church thus cashiered, and turned off the Stage, *John* hath a further discovery of their setled and happy Rule and Authority by the Vision of the Resurrection of a company of dead and Martyred Saints, (the proper Emblem of the Church during the Anti-

christian

christian Tyranny, who for witnissing to Christ, and not Worshipping the Beast, cannot (in a civil sense at least) be esteemed other) ascending Thrones of Judgement; And as blessed and holy ones freed from the second Death, Reigning with or under the Lord Jesus as Kings and Priests, whilst their enemies the Worshippers of the Beast are now as so many dead men at their feet, during this space of a thousand years, which is called the first Resurrection, *viz.* The mystical general Resurrection, that in order of time is to proceed the Corporeal general Resurrection.

headed for the witness of Jesus, and for the Word of God, and which had not worshipped the Beast, neither his Image, neither had received his mark in their Foreheads, or in their right hand, and they lived and Reigned with Christs a 1000.

5. *But the rest of the dead lived not again, till the* 1000.

years were finisht; This is the first Resurrection.

6. *Blessed and Holy is he that hath part in the first Resurrection, on such the second death hath no power: but they shall be Priests of God and of Christ, and shall Reign with him a* 1000. *years.*

Upon the Expiration of the said thousand years, the Nations revolt from the subjection under Christ's Rule in the hands of the Saints, annoying and disturbing them all the World over, for a Season, though to their own utter ruine and overthrow, under the figurative terms

7. *And when the* 1000. *years are expired, Satan shall be loosed out of his Prison:*

8. *And shall go out to deceive the Nations, which are*

in the four quarters of the Earth, Gog and Magog, to gather them together to Battle, the Number of them is as the ſand of the Sea.

of looſing the Devil their Repreſentative out of Priſon to deceive the Nations, and to gather them in an huge numberleſs Hoſt, called *Gog* and *Magog*, to beſiege a Camp and City; an Alluſion to *Iſrael* of old, holding out the Saints politick and ſetled ſtate, by which Emblem of a City is repreſented alſo the Enemies ſetled condition all the world over, and holds out their miſchievous purpoſe to ruine the Intereſt of Chriſt, and to root it up from off the Earth.

9. *And they went up on the breadth of the Earth, and compaſſed the Camp of the Saints and the beloved City.*

And fire came down from God out of Heaven and devoured them.

Upon this rebellious deſign of the Nations in this their treaſonable and murderous attempt, they are upon the perſonal coming of Chriſt to Judgment, deſtroyed by fire, who comes in flaming fire, rendring Vengeance upon them, foretold in the typical deſtruction of *Sodom* and *Gog* and *Magog*, their perfect Types and Predeceſſors.

10. *And the Devil that deceived them was caſt into the lake of Fire and Brimſtone, where the Beaſt and the False-prophet are, and ſhall be tormented day*

And now is the time come, that the Devil in a litteral ſenſe, who hath been the Miſtical head of the *Pagan* ſtate is to be caſt into the lake of fire, there to remain for ever: But Miſtically and Metaphorically is all Heatheniſh and Worldly Rule and Authorities now utterly deſtroyed

ſtroyed and vacated, as the Antechriſtian Dominion was by caſting the Beaſt and Falſe-prophet into the lake of fire, or as when the Devil himſelf is thither ſentenced, never any more to come out thence.

and night for ever and ever.

And then in order and according to the whole current of Scripture and ſcope of it, comes the Reſurrection of the Dead and Eternal Judgment in the Order and Method, as here laid down, to be underſtood in the Letter, from which there is no neceſſity to depart, or to conceive it Allegorical: Wherein we have Chriſt the Judge appearing upon the Throne of Judgment, the Heavens and Earth departing at his preſence, *The Dead ſmall and great ſtanding before him, the Books opened, and Dead judged out of the Books according to their Works*, &c.

11. *And I ſaw a great white Throne and him that ſat on it, from whoſe face the Earth, and the Heavens fled away and there was found no place for them.*

12. *And I ſaw the Dead, ſmall and great ſtand before God, and the Books were opened, and another Book was opened, which is the Book of Life. and the Dead were judged out of thoſe things, which were written in the Books according to their works.*

13. *And the Sea gaxe up the Dead which were in it, and Death and Hell delivered up the Dead that were in them, and they were judged every man according to their works.*

14. *And death and Hell were caſt into the lake of fire This is the ſecond Death.*

15. *And whoſoever was not found written in the Book of Life, was caſt into the lake of* Fire.

XXI. CHAP. *Of the Revelation.*

AND I ſaw a new Heaven, and a new Earth: for the firſt Heaven and the firſt Earth were paſſed away, and there was no more Sea.

2 And I *John* ſaw the holy City, new *Jeruſalem* coming down from God out of Heaven, prepared as a Bride adorned for her Husband.

3 And I heard a great Voice out of Heaven, ſaying, Behold the Tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, and be their God.

4 And God ſhall wipe away all tears from their eyes: and there ſhall be no more death, neither ſorrow nor crying, neither ſhall there be any more pain: for the former things are paſſed away.

5 And he that ſat upon the Throne ſaid, Behold, I make all things new. And he ſaid unto me, Write: for theſe words are true and faithfull.

6 And he ſaid unto me, Is it done: I am Alpha and Omega, the beginning and the end, I will give unto him that is a thirſt, of the Fountain of the water of life freely.

7 He that overcometh ſhall inherit all things, and I will be his God, and he ſhall be my ſon.

8 But the fearful and unbelieving, and the abominable,

minable, and murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars ſhall have their part in the Lake which burneth with fire and brimſtone, which is the ſecond death.

9 And there came unto me one of the ſeven Angels which had the ſeven Viols full of the ſeven laſt plagues, and talked with me, ſaying, Come hither, I will ſhew thee the Bride, the Lambs wife.

10 And he carried me away in the ſpirit to a great and high Mountain, and ſhewed me that great City, the holy *Jeruſalem*, deſcending out of Heaven from God,

11 Having the glory of God; and her light was like unto a ſtone moſt precious, even like a jaſper ſtone, clear as Cryſtal;

12 And had a wall great and high, and had twelve gates, and at the gates twelve Angels, and names written thereon, which are the names of the twelve Tribes of the Children of Iſrael.

13 On the Eaſt three gates, on the North three gates, on the South three gates, and on the Weſt three gates.

14 And the wall of the City had twelve foundations, and in them the names of the twelve Apoſtles of the Lamb.

15 And he that talked with me, had a golden Reed to meaſure the City, and the gates thereof, and the wall thereof.

16 And the City lieth four ſquare, and the length is as large as the breadth: and he meaſured the

the City with the Reed, twelve thouſand furlongs: the length, and the breadth, and the height of it are equal.

17 And he meaſured the wall thereof, an hundred and fourty and four cubits, according to the meaſure of a man, that is, of the Angel.

18 And the building of the wall of it was of Jaſper, and the City was pure gold, like unto clear glaſs.

19 And the foundations of the wall of the City were garniſhed with all manner of precious ſtones. The firſt foundation was Jaſper, the ſecond Saphire, the third a Chalcedonie, the fourth an Emerald,

20 The fifth Sardonyx, the ſixth Sardius, the ſeventh Chryſolite, the eighth Beryl, the ninth a Topaz, the tenth a Chryſopraſus, the eleventh a Jacinct, the twelfth an Amethyſt.

21 And the twelve gates were twelve Pearls, every ſeveral gate was of one Pearl, and the ſtreet of the City was pure gold, as it were tranſparent glaſſe.

22 And I ſaw no Temple therein: for the Lord God Almighty, and the Lamb, are the Temple of it.

23 And the City had no need of the Sun, neither of the Moon to ſhine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the Nations of them which are ſaved, ſhall walk in the light of it: and the Kings of the Earth

Earth do bring their glory and honour into it.

25 And the gates of it ſhall not be ſhut at all by day, for there ſhall be no night there.

26 And they ſhall bring the glory and honour of the nations into it.

27 And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination, or maketh a lie, but they which are written in the Lambs Book of life.

CHAP. XXII. *Verſ.* 1. 2, 3, 4, 5.

And he ſhewed mea pure River of water of life, clear as cryſtall, prodeeding out of the Throne of God, and of the Lamb.

2 In the midſt of the ſtreet of it, and of either ſide of the River, was there the Tree of Life, which bare twelve manner of fruits, and yeelded her fruit every Moneth; and the leaves of the Tree were for the healing of the Nations.

3. And there ſhall be no more curſe, but the Throne of God and of the Lamb ſhall be in it, and his ſervants, ſhall ſerve him.

4. And they ſhall ſee his face, and his name ſhall be in their foreheads.

5 And there ſhall be no night there, and they need no Candle, neither light of the Sun; for the Lord God giveth them light, and they ſhall Reign for ever and ever.

The City of God, or Kingdom of Chriſt in the thouſand Years Reign further aſſerted, from the 21th, and part of the 22th. of the Revelations.

THis portion of Scripture, *viz.* the 21. *Chap.* to the 6. *verſe* of the 22 doth very elegantly hold forth the happy and Glorious condition of the Church in the thouſand years upon her deliverance from her Enemies (by their juſt ruine and deſtruction) wherein the Angel gives *John* a larger and fuller diſcovery of that bleſſed ſtate. whereof he had given him ſome hints and glimpſes in the foregoing *Chapter*, ſo that what he called an enthroning, *verſe* 4. and a City ſtate, *verſe* 9. he here declares to be no leſs than a new World, a new Heaven and a new Earth; *Babylons* old World, her old Heavens and Earth, *viz.* Sun, Moon, Stars, Sea being burnt up and conſumed; and no other than the taking place of the *New Jeruſalem* that holy and beloved City, after the ruine and deſtruction of that filthy and bloody City, or the coming forth of the Spouſe the Lambs wife in all her beatiful array (prepared for her Husband) after the deſolation, ruine and deſtruction of that beaſtly filthy Strumpet, that gaudy painted Harlot.

For

For you will find it naturally linkt to the foregoing ſtory of the thouſand Years, and belonging to the State of Grace before the Judgement, and not becauſe it is put down after the Viſion of the Judgement, therefore it muſt ſo in order be reckoned, and then conſequently to belong to the State of Glory, as moſt Interpreters judge. For you will find nothing more frequent in this Book, then to give brief hints of things in one Chapter, and then to proſecute them more fully in the next, ſeveral occurrences of after dates intervening and coming betwixt: As for inſtance that paſſage in the eleventh Chapter, where he mentions firſt the ſlaughter of the witneſſes by the Beaſt, then of the Witneſſes, Reſurrection, enemies Deſtruction, and Chriſt's Kingdom, yet afterwards in the 13th. Chapter returns again to the Beaſt, and gives an account of his riſe and rage, which muſt not therefore be ſuppoſed to be a Beaſt riſing up; after Chriſt's Kingdom takes place, (becauſe it is mentioned afrer it) but a further and larger account of that Beaſt, that he had but briefly hinted at before in the eleventh Chapter.

And that we are not miſtaken herein, Let firſt the Prophet himſelf, from whom the Prophecy is fetcht, about theſe new Heavens, and new Earth, and new *Jeruſalem*, (which are both one) be the Judge. For you will find the time, when he foretells ſuch a ſtate to take place, is not to be in a ſtate of immortality and glory, but in this World ſhort of the Reſurrection and Judgement, becauſe he

ſaith

ſaith in the 21, 22, 23. Verſes of that 65. *Iſa.* It muſt be in a time, when Building, Planting, and Procreating will be proper, which cannot poſſibly be in the State of Glory and Immortality, as our Saviour himſelf hath over ruled, *Luke* 20. 34, 35.

And *Secondly*, Let it be conſidered that this new *Jeruſalem* or beloved City was in the thouſand Years, otherwiſe why ſhould it be ſaid upon the expiring thereof in the 9th. Verſe of the 20th. that the *Gog-Magog* Army encompaſſed the Camp of the Saints, and the beloved City.

And *Thirdly*, Conſider that the Church is called here the Spouſe, the Lambs wife only prepared and made ready for her Husband, and not (following the Allegory) yet in that full enjoyment and fruition, which the ſtate of glory brings her to.

And *Fourthly*, It may be conſidered that in this ſtate, God is ſaid to Tabernacle and dwell with Men, which diſcovers it to be a ſtate of grace here, and not in that ſtate when they ſhall always be with God in the ſtate of glory. And that we are not alone herein, you have Mr. *Forbs* upon the 21. *Rev.* delivering himſelf thus, *viz. All the diſpenſation of God towards this City, being committed to the Lamb, the Mediatour beſpeaks it to be accompliſhed in this World; becauſe in the World to come he gives up the Kingdom to God, that he may be all in all*, 1 Cor. 15. 28.

And further, That nothing is here ſo magnifickly ſpoke, which the Prophets before have not almoſt

almoſt in the ſame terms, uttered of the ſtate of the Church here in Grace; we will eaſily perceive that no ſuch thing is here meant as whereto moſt part of interpreters have drawn it. But even by this amaſſing together of all the goodly promiſes in the Prophets, of the Churches graceful and peaceable ſtate to let us ſee, that all this time ſhall be the full performance, never any more to be diſturbed and ſo therein the Myſtery of God to be finiſhed, nothing now reſting to be either expected or wiſhed, but that the Lord Jeſus come quickly.

And the Aſſembly in their Annotations upon *Rev.* 21. 1. *viz.* As the Church is altered, ſo muſt her dwelling; it may be ſpoken of a Glorious Church on Earth, and then the day of Judgment is ſet before it in the former *Chap.* That the downfall of the Enemies of Gods Church, might be ſet down altogether, and then the Churches felicity after the deſtruction of the Whore, Beaſt, Dragon, and all covert and open Enemies, which new ſtate will abide till Glory come. Bringing in of Eaſtern Kingdoms may well be called a new world.

And Mr *Mede* further very ſignificantly to this point upon his ſixth Synchronyſme in his *Clavis Apoc. p.* 24. gives the following four ſubſtantial Arguments to enforce the ſame, *viz.*

Firſt, The Marriage of the Lamb and that Imperial Kingdom of the Almighty Lord God, both begin

begin after the deſtruction of *Babylon*, where the ſeventh Trumpet beginneth; this appeareth out of the Hymn of the Elders and Beaſts, which in the former Synchroniſme we have commended out of the Nineteenth *Chapter*, *verſe* 6, 7. *Hallelujah*; *for our Lord God Almighty Reigneth: Let us be glad and rejoyce, and give honour to him; for the Marriage of the Lamb is come, and his wife hath made her ſelf ready.* But the New *Jeruſalem* is that Bride of the Lamb, adorned and prepared for her Husband, *Chapter* 21. *verſe* 2. *And I ſaw* (ſaith he) *the Holy City, new Jeruſalem coming down from the God out of Heaven, as a Bride adorned for her Husband*, and verſe 9. *Come, and I will ſhew thee the Bride, the Lambs wife*, &c.

Secondly, *Jeruſalem* is the beloved City, but that beloved City forthwith, after he thouſand years are ended, is ſaid to be compaſſed about by thoſe Troops of Satan then let looſe, *Chapter* 20. *verſe* 9. *And they compaſſed the Tents of the Saints, and the beloved City*, therefore it muſt needs have been extant before, while Satan was yet bound.

Thirdly, The ſeventh Vial being poured out, wherewith the Beaſt is diſpatcht and aboliſhed, there came a loud voice from the Throne, ſaying, *It is done*: *Chapter* 16. *verſe* 17. So alſo he that ſate upon the Throne ſaith to *John* (beholding new *Jeruſalem* deſcending from Heaven) *Chapter* 21. *verſe* 5, 6. *Behold I make all things*

new γέγονε, It is done, *I am Alpha and Omega, the Beginning and the End*: therefore new *Jeruſalem* the Bride of the Lamb, begins at the laſt end of the Vials γέγονε, the Whore beiug already diſpatcht, and ſo it contemporizeth with the ſpace of time, which enſueth the deſtruction of the Beaſt.

Fourthly, One of the Angels of the Vials (*Chapter* 17.) doth ſhew unto *John* the Condemnation of the Whore, even while the Vials are in pouring out, and at leaſt by one of them to be executed. And the ſame Angel of Vials, *Chap.* 21. *verſe* 10. ſheweth to the ſame *John* the Bride of the Lamb, the great City, Holy *Jeruſalem* to become Glorious, even when the Vials are now ended, that is, the Beaſt and *Babylon* being deſtroyed.

In treating whereof we ſhall firſt give you a brief Analyſis, then a ſhort Explanation of the moſt material and difficult things in the Viſion.

The Analyſis or Parts of the Chapter.

In this deſcription of the glorious and happy ſtate of the Church, we have

Firſt, A more brief and general account, which is given partly by Viſion, partly by Voice, from the firſt to the ninth Verſe.

Secondly, We have a more particular and larger account, which is viſionally expreſſed from the ninth

ninth of the twenty first, to the sixth Verse of the twenty second.

In the briefer Account we have,

First, *By Vision*, the Churches happiness represented, and that

First, In respect to a new World. *And I saw a new Heaven, and a new Earth, for the first Heaven and Earth was past away.*

Secondly, In respect to the evils of Commotion and trouble, that are to be removed thence; *And there was no more Sea.*

Thirdly, In respect of the new *Jerusalem.* Described by

1. Her Holiness in opposition to the unholy City, that was removed:

2 Her newness,

First, In respect to old *Jerusalem* the Type.

Secondly, In respect of her new state and happiness.

3. Her Heavenliness, or Divine descent.

4. Her Bridelike preparedness, Verse 2. *And I saw the Holy City new* Jerusalem *coming down from God out of Heaven, prepared as a Bride adorned for her Husband.*

Secondly, *By Voice*, Tending to explain and confirm the former Vision, which is twofold:

1. From Heaven.

2. From the Throne.

1. *The Voice from Heaven* declares the Churches happineſs.

Firſt, Reſpecting the enjoyment of all good, conſiſting in the enjoyment, 1. Of Gods Covenant relating to them. 2. His Co-habitation by his preſence with them. And I heard a voice out of Heaven, ſaying, *Behold the Tabernacle of God is with Men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, and be their God*, Verſe 3.

Secondly, Reſpecting the removal of evil, by the paſſing away of former things, *viz.* Diſtreſſes, Perſecutions, Slaughters, as *Rev.* 12. 2. 13. 7. 14. 13. Which ſhall trouble her no more. *And God ſhall wipe away all tears from their eyes, and there ſhall be no more death, neither ſorrow nor crying, neither ſhall there be any more pain; for the former things are paſt away*, Verſe 4.

2. *The Voice from the Throne*, which is threefold from God himſelf confirming this happy ſtate.

1. Proclaiming himſelf the Author of this new Fabrick. *And he that ſate upon the Throne ſaid, Behold I make all things new.*

2. Commanding *John* to Write and Record theſe words as infallible. *And he ſaid unto me, write, for theſe words are true and faithful.* Verſe 5.

3. Declaring the conſummation of this happy ſtate according to Prophecy, *And he ſaid unto me, It is done:* confirm'd from his Omnipotency, *I am Alpha*

Alpha and Omega, the Beginning and the End deſcribed by the nature and excellency of this happineſs: *I will give unto him, that is a thirſt of the Fountain of the water of Life freely: He that overcometh ſhall inherit all things: And I will be his God and he ſhall be my Son,* Verſe 6,7.

Which happy ſtate is illuſtrated by the contrary miſerable condition, that muſt attend the Worſhippers of the Beaſt, and Vaſſals of Anti-chriſt, who are ranked in eight ſeveral ſorts, deſcribing their corruptions: *But the fearful and unbelieving, and the Abominable and Murderers, and Whoremongers, and Sorcerers and Idolaters, and all Lyars ſhall have their part in the Lake, which burneth with Fire and Brimſtone, which is the ſecond Death.*

Secondly, *In the larger Account by Viſion to John, we have,*

1. The preparation of *John* for the Viſion.

2. The deſcription of the Church and her happy eſtate, as repreſented in the Viſion.

Firſt, The Preparation of John for perceiving and beholding this Viſion, wherein may be obſerved.

1. Who prepared, *viz.* one of the *ſeven Vial Angels.*

2. How prepared him, partly by words: *And there came unto me one of the ſeven Angels, which had the ſeven Vials full of the ſeven laſt Plagues, and talked with me, ſaying come hither I will ſhew thee the Bride, the Lambs wife.* *And partly by action,*

And he carried me away in the ſpirit to a great high Mountain, Verſe 10.

Secondly, The Churches Deſcription; And ſhe is ſhewed here in the height of magnificency and ſtatelineſs, tranſcending all the glory of the Kingdoms of the World, which is diſplayed,

1. *In her ſelf.*
2. *In her Acceſſories.*

Firſt, In her ſelf, Jeruſalem is diſplay'd according to,

1. Her glorious beauty.
2. Excellent Fortifications.
3. Accurate Symmetry, or proportion.
4. Pretious Materials.

Firſt, *Her glorious Beauty* conſiſting,

1. In her greatneſs.
2. Holineſs.
3. Original or Heavenly Deſcent.
4. Divine Glory.
5. Her Orient Light. *And he ſhewed me that great City, the Holy* Jeruſalem *deſcending out of Heaven from God, having the Glory of God, and her light was like unto a ſtone moſt precious even like a Jaſper ſtone, clear as Cryſtal.*

Secondly, *Her ſtrong and excellent Fortifications*, conſiſting in a Wall about the City, which is deſcribed by,

1. Its *Conſtitution*,
2. *Gates*,
3. *Foundations*.

Firſt, By the *Conſtitution* and Fabrick of it,

And

and had a Wall great and high.

Secondly, By the *Gates*, which excell,

1. For the Number, which is Patriarchal and Apoſtolical; *And had Twelve Gates.*

2. For their Keepers or Porters; *And at the Gates Twelve Angels.*

3. For their inſcriptions upon them; *And names written thereon, which are the names of the Twelve Tribes of the Children of Iſrael*, verſe 12.

4. For their uniform order, *viz. On the Eaſt three Gates, on the North three Gates, on the South three Gates, and on the Weſt three Gates.*

Thirdly, By the Foundations of the Wall, which in Number and Name inſcribed upon them relate to Chriſts Twelve Apoſtles; *And the Wall of the City had Twelve Foundations, and in them the Names of the Twelve Apoſtles of the Lamb*, verſe 14.

3. *Her Symmetry or proportion*, as moſt exact, and accurate, wherein we may conſider,

Firſt, *The meaſurer, an Angel.*

Secondly, The meaſuring Inſtrument a *Golden Reed.*

Thirdly, The things meaſured, *viz. The City and Gates thereof, and walls thereof*, verſe 15.

Fourthly, The figure of the City: *And the City lyeth four-ſquare, and the length is as large as the breadth*, equilateral.

Fifthly, The meaſure of the City, and wall of the City: *And he meaſured the City with the Reed twelve thouſand Furlings, the length and the*

bredth and the height are equal. verſe 16. *And he meaſured the wall thereof, a hundred fourty and four Cubits according to the meaſure of a man, that is, of the Angel.*

4. *Her coſtly and precious materials.*

Firſt, The matter of the Wall: *And the building of the Wall of it was of Jaſper.*

Secondly, The matter of the whole City. *And the City was pure Gold, like unto clear Glaſs*, verſe 18.

Thirdly, The matter and Garniſhment of the Walls foundations, all manner of precious Stones. *And the Foundations of the City were garniſhed with all manner of precious Stones, The firſt foundation was* Jaſper, *The ſecond* Saphir, *The third* Chalcedony, *The fourth an* Emerald, *The fifth* Sardonix, *The ſixth* Sardius, *The ſeventh* Chryſolyte, *The eighth* Berill, *The ninth a* Topaz, *The tenth a* Chryſophraſus, *The eleventh an* Hyacinth, *The twelfth an* Amethyſt, *verſe* 19, 20.

Fourthly, The matter of the Twelve Gates; *And the Twelve Gates were Twelve Pearls, every ſeveral Gate was of one Pearl.*

Fifthly, The matter of the City; *And the ſtreet of the City was pure Gold, as it was tranſparent Glaſs*, verſe 21.

Secondly, *In her Acceſſories*, viz. in thoſe ſupplies from without her ſelf, making up her Beauty and Glory, conſiſting,

1. In that ſingular Spiritual preſence of God in Chriſt, in the purity, Truth and Spiritualneſs of Goſpel-worſhip. Firſt,

First, God and the Lamb are the Temple of it, *And I saw no Temple therein; for the Lord God Almighty and the Lamb are the Temple of it:* verse 22.

2. *God and the Lamb are the light of it: And the City had no need of the Sun, neither of the Moon to shine in it; for the Glory of God did lighten it, and the Lamb is the light thereof,* verse 23.

2. The Conflux and great Resort of the Nations unto this City. *And the Nations of them which are saved shall walk in the Light of it.* And the Kings of the Earth shall contribute to the happiness thereof *And the Kings of the Earth shall bring the Glory and Honour of the Nations into it,* verse 26.

Amplified by the security that shall be there. *And the Gates of it shall not at all be shut by day:* as well as freedom from from fraud by night: *for there shall be no night there.* As also the purity and integrity of all comers. *And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lye, but they which are written in the Lambs Book of life,* verse 27.

3. The plenty of all things both for necessity and delight, which abundance is comprised under the *Water of Life* against Thirst, and the *Tree of Life* against Hunger, both for the supply of outward and inward man, both for Meat and Medicine. *And he shewed me a pure River of Water of Life, clear as Chrystal, proceeding*

ceeding out of the Throne of God and of the Lamb. In the midst of the Street and of either side of the River was there the Tree of Life and yielded her fruit every Month, and the Leaves of the Tree were for the healing of the Nations. Chap. 22. verse 1, 2.

4. The perpetuity of this City and its happiness to compleat its Beauty and Glory, which is demonstrated,

First, By removing the Evil that might corrupt or oppose its happiness. *And there shall be no more Curse.*

Secondly, By continuing the Good, in which its happiness doth consist, *viz.* the blessing and presence of God and Christ, *viz.* *But the Throne of God and of the Lamb shall be in it.*

Thirdly, By the abiding integrity of the Citizens in new obedience and habitual service, as their eminent priviledge therein. *And his Servants shall serve him, and they shall see his face, and his name shall be in their foreheads, and there shall be no night there, and they need no Candle, neither the light of the Sun; for the Lord God giveth them light, and they shall Reign for ever and ever,* verse 3, 4, 5. *viz.* Their Reign shall be begun on Earth, and be continued till consummated in Heaven.

Having thus gone through the parts of this Scripture, we shall in the next place further enquire into the Spirits meaning of these Heavenly Mysteries, and shall begin at the ninth *ver* of the 21 *Chap*: where the particular and larger Vision begins.

The

The Expoſition of the Principal things in the Viſion.

Of the Angel that diſcovereth the Viſion.

And there came unto me one of the ſeven Angels, which had the ſeven Vials, full of the ſeven laſt Plagues;

THis Angel may be ſuppoſed to be the very ſame that ſhewed *John* the Viſion of the great Whore in her filthineſs, abomination, and judgment, *Rev.* 17. 1. who here diſcovereth to him her Antitheſis the Bride the Lambs wife in all her Dignity, Glory and Exaltation.

Of the Bride the Lambs Wife.

And talked with me, ſaying, Come up hither I will ſhew the Bride the Lambs Wife, verſe 9.

THe Bride the *Lambs Wife*, one of the Emblematical Characters here given the Church in this State and Condition, and not unproperly ſince the Scripture ſaith ſhe is eſpouſed to Chriſt,

2 *Cor.*

2 *Cor.* 11. 2. *Betrothed to him, Hoſea* 2. 20. yea *married to him, Jer.* 3. 14. *Rom.* 7. 4 and therefore ſaid, *Her Maker is her Husband, Iſa.* 54. 5. And that by this Miſtical Union, ſhe is *become fleſh of his fleſh and bone of his bone, Eph.* 5. 30, 31. alluding to the firſt Marriage union when the woman that was taken out of the man was given to him, *Gen.* 2. 3.

Called the *Lambs Wife*, as one well ſaith, becauſe when he was ſlain as a Lamb, he eſpouſed her, giving himſelf for her, *Eph.* 5. 25. And that as the firſt *Adam* in his ſleep had his ſide opened for his wife, ſo the ſecond *Adam* in his death had his ſide pierced for his.

Who having by perſecution and affliction been a long time in *a forlorn ſtate, as a poor barren diſconſolate woman*, Iſa. 54. 1. *And as a deſolate forlorn Widow*, Lam. 11. *In an oppreſſed, afflicted and bewildred wilderneſs condition*, Rev. 12. 14. *Wherein her Beauty is turned into Aſhes, her joy into Mourning, her Garment of Praiſe into a ſpirit of Heavineſs*, Iſa. 61. 3. *Her Gold is become dim, and her moſt fine Gold changed*, Lam. 4. 1.

Is now repreſented as returned into an excellent Condition, the Sceane being quite changed, having here her beauty again, for Aſhes the Oyl of joy for mourning, and the Garments of Praiſe for the ſpirit of heavineſs now in a beautifull dreſs and in a moſt lovely poſture, *viz.* trimmed, prepared and adorned like a Bride for her

her Husband, *Rev.* 19. 7. 21. 2. *Arrayed in fine clean white linnen (which is the Righteouſneſs of the Saints*, Rev. 19. 8.) *And like the Kings Daughter is all glorious within, her clothing being of wrought Gold, and in Raiment of Needle-work*, Pſal. 45. 13, 14. *Clothed with the Garments of Salvation, and covered with the robe of Righteouſneſs, as a Bridegroom decketh himſelf with Ornaments, and as a Bride adorneth her ſelf with Jewels*, Iſa. 61. 10. Being one that is now, *no more to be tearmed forſaken, but to be called Hephzibah and Bulah*, Iſa. 62. 4.

Which excellent dreſs leaſt any ſhould ſenſually miſtake or abuſe the ſpirit explains himſelf to hold out thereby the excellency, vertue and grace that is found in the true Church: And therefore is her fine ſinnen, white and clean, expounded to be the righteouſneſs of the Saints, *viz.* her juſtification and ſanctification, her Gold, Jewels and rich Attire, to hold out the Ornament of her inward and outward man, in the ſhining Graces of the Spirit, *viz.* love, meekneſs, patience, humility, long-ſuffering; and that ſo having Oyl in her Veſſel and Lamp, *viz.* ſpiritual Grace in her Heart and Life, is ſaid to be prepared as a wiſe Virgin fitted for the Bridegroom.

And which the better to explain (as well as further to ſet off her beauty and excellency) the falſe Church is alſo repreſented and pourtraied in her dreſs and Colours. in her Beauty, Ornaments and Attire, *viz.* her Scarlet and Purple Robe.

and fine linnen to hold on her violence, cruelty and oppreſſion, her Golden Cup and Jewels, her drunkenneſs, Pride and Idolatry, her beauty and rich attire, her Witch-crafts, wantonneſs and Whoredom.

Being indeed repreſented under all the Characters of a vild Strumpet, *viz.* a cruel, bloody, drunken, proud, wanton, common, filthy, rotten and abominable Whore, that corrupts the Earth with her Fornications.

By which Bride-like beautiful ſtate, as well as the new *Jeruſalem*, illuſtrious Glory following is figuratively repreſented one and the ſame thing, *viz.* the Churches happy condition, and as both pointing out one thing, are alſo repreſented as Synonimous; for the Angel calling up *John* here to ſhew him the Bride the Lambs wife, doth when he comes up to him (as in the next verſe) ſhew to him the new *Jeruſalem* the holy City.

Of

Of the Mountain on which the City ſtands.

And he carried me away in the Spirit to a great high Mountain,

John having ſeen the City *Babylon* upon her ſeven Hills, *Rev.* 17. 9. Sees here the City *Jeruſalem* (heretofore deſolate and troden under foot, *Rev.* 11. 2.) Now reſtored and as moſt perſpicuous raiſed upon a great high Mountain. And as *Moſes* in the Mount ſaw the pattern of the Tabernacle, *Exod.* 25. 40. *Heb.* 8. 5. and *Ezekiel* upon a high mountain the City and Temple, *Ezek.* 40. 2. The City and Temple of old being built upon a high Hill, *The Hill of God being a high Hill as the Hill of Baſhan*, *Pſ.* 68. 15. So *John* here in the Spirit is helpt to ſee Mount *Zion* the Antitype in her glorious exaltation to fulfill the Prophecy of *Iſaiah* and *Michah*, who foretell *the Mountain of the Lords Houſe to be eſtabliſhed in the laſt days in the top of the mountains, and to be exalted above the Hills*, *Iſa.* 2. 2. *Mich* 4. 1. The underſtanding of which Myſtery calleth for no leſs then the carrying away in the Spirit as the Prophet of old, *Ezek.* 2. 1, 2. 40. 2. And *John* before, *Rev.* 1. 10. 17. 3. Intimating thereby that theſe were diſcoveries of myſtical and ſpiritual rather then of material and litteral things.

And what can this great high mountain be but that

that rock of Ages, the rock of *Israel*, 2 *Sam.* 23. 3. The Rock of Salvation, *Deut.* 32. 15. The Rock that begat us, Ver. 18. And that is higher then we, *Ps* 61. 2. Even the Rock Christ 1 *Cor.* 10. 4. upon whom the Church is built, so that the Gates of Hell shall not prevail against her, *Matth.* 16. 18 That must in the latter days be exalted above all the Hills.

And which Mountain the seat of the true Church (and upon which she is founded) stands, you see in direct opposition to the seat upon which the false Church is placed, and which for failing we find to be threefold, viz. *Upon seven mountains*, *Rev.* 17. 9. *Upon a Beast with seven Heads and ten Horns*, 17. 3. *And upon many waters*, 17. 15. And therefore called by one wittily her Topical, Typical, and Tropical Seat, which Triple Seat, as well as Triple Crown will shortly fail her, and leave her honour in the dust; while the City that is built upon the Hill, even upon mount *Zion* will stand unmoveable.

Of Jeruſalem that great and Holy City.

And ſhewed me that great City the Holy Jeruſalem.

Jeruſalem in the Hebrew is a compound of ירא and שלם, ſignifying as much as a Viſion of Peace, called heretofore onely *Salem*, or peace, and afterwards ſo ſtyled, *Pſ.* 76. 2. *In Salem* is his Tabernacle, the City which of old belonged to *Melchiſedech*, that King of peace and righteouſneſs, *Gen.* 14. 18. *Heb.* 7. 1. (That liveſy Type and repreſentative of our Kingly Prieſt and Prophet the Lord Jeſus.) Afterwards that ſtrong hold of *Zion* was poſſeſſed by the *Jebuſites*, and taken from them by *David*, 1 *Sam.* 5. 6. And called the City of *David*, beautifully adorned by *Solomon* his ſon, and long injoyed by the Kings of *Judah* in *Davids* Loine, which was beautiful for ſituation, the joy of the whole Earth, *Pſ.* 48. 2. Wherein was Gods Temple and Throne, the principal place of Worſhip and Seat of Judgement. A general name therefore in a figure to the Church of God, both under the Law and under the Goſpel.

And which famous City, as conſidered under the Law, paſſed a threefold ſtate all very ſignificant, viz.

1. Her pure and primitive ſtate in the days of *Solomon.*

2. Her ruined deſolate ſtate in the time of the *Babyloniſh* Captivity.

3. Her renewed reſtored ſtate after the return of the Captivity.

All which were eminently Typical to the Goſpel Church,

Firſt, Becauſe her pure and primitive ſtate in the days of Chriſt, and his Apoſtles anſwered that of *Solomon*, wherein a City ſtate was aſſerted, *Eph.* 2. 19. *Heb.* 12. 22. A greater then *Solomon* being there, *Math* 12. 42.

Secondly, Becauſe her Apoſtate and ruined ſtate in the time of Antichriſt, wherein her City ſtate was defaced and ruined trode under foot, *Rev.* 11. 2. anſwered that of the *Babyloniſh* Captivity.

Thirdly, Her renewed and reſtored ſtate here foretold and Prophecyed of, is to anſwer that eminent and glorious reſtoration in the Type wherein the glory of that latter Houſe excelled, according to Prophecy, the glory of the former, *Hag.* 2. 9.

Therefore called *New Jeruſalem,* becauſe in all reſpects ſhe is made ſo in this her Renovation, and held forth in all this beauty and ſplendour, not only to anſwer the Type, and to fulfill the words of the Prophets, that under the terms of an illuſterious, beautiful City, foretells the Churches order, peace, purity, pollicy, gifts, grace, and flouriſhing ſtate, in the latter day; but alſo that ſhe

ght

might confront and utterly confound her Antitheſis that great City *Babylon*, that as the Lady and Miſtreſs of Kingdoms, a well favoured Harlot has by her counterfit glory inchanted and bewitched the Nations, called *Great*;

Becauſe as *Jeruſalem* in the Type bore ſway over the Nations, and had her Inhabitants all the World over, and as great *Babylon* extended her Territories as well as her rule and authority all the world over, ſo muſt this great City *Jeruſalem*, extend her rule, authority, and influence all the ver,& become the joy of the whole Earth,to whom the Kings of the Nations muſt bow and bring preſents, even all their honour and glory, *Pſ.* 72.8, 9, 10, 11. 15. *Rev.* 21. 24. Called *Holy*.

1. Becauſe of that purity and holineſs, that through the powering out of the Holy Spirit upon her ſhall now abound, in ſo much that upon the very Bells of the Horſes, and upon the Pots, in the Sanctuary ſhall then be Holineſs, *Zach.* 14. 1. Held out by this golden ſtate, the City being all of pure tranſparent gold, as well as the ſtreets thereof of the ſame; implying, that the conſtitution thereof is not only ſo, but the whole courſe of the converſation is the ſame alſo;

2. Becauſe of that exact keeping to holy rule and order in the faithful obſervation of *the form of the Houſe, and the faſhion thereof, the Laws, Statutes, and Ordinances thereof, the comings in thereof; and the goings out thereof*, &c. *which being the law of the Houſe upon the top of the Mountains,*

the whole limit thereof ſhall be holy, Ezek. 43. 11, 12. *Rev.* 22 14.

3. Becauſe there is no unclean perſon or thing to enter or abide in it, as Verſe 8. and 27. *Iſa.* 35. 8, 9. *Rev.* 22. 15. *Zach* 14. 21. Joel 3. 17.

4. Becauſe of the abiding of holy preſence therein, the Tabernacle of God being now with men, who himſelf will dwell, and walk with them, 21. 3. The Lord God Almighty and the Lamb is to be the Temple thereof; and the Throne of God and the Lamb ſhall be in it. 22. 3.

Babylon its true her oppoſite, is repreſented to us as great, and called the great City and reaſon good. Becauſe ſhe is ſaid *to Reign over the Kings of the Earth, Rev.* 17. 18. Yet is ſhe not ſaid to be holy, but the quit contrary, being the unclean, filthy, polluted, and bloody City, compared to *Sodom* and *Egypt*, and apoſtate *Jeruſalem*, *Rev.* 11. Being the hold and receptacle, not onely of every foul Spirit, viz. *Filthy locuſts, Rev.* 9. *Unclean Frogs ſaid to be the ſpirits of Devils, Rev.* 16. 13, 14. *Zim* and *Jim*, *Eſai.* 13. 21. But the cage of every unclean and hateful Bird, 18. 2. viz. *Owls and Satyrs, and ſuch like doleful Creatures. Iſa.* 13. 21. *Whoſe Inhabitants therefore we have ſet forth under eight Characters, Rev.* 21. 8. viz. *To be the fearful, the unbelieving, the abominable, the Murderers, the Whoremongers, the Sorcerers, the Idolaters, and the Lyers.*

Of

Of the Cities deſcent from Heaven.

And deſcended out of Heaven from God.

THat the City or Church of God, eſpecially in this ſtate did deſcend from Heaven, may appear, if we conſider,

Firſt, That all her Members are Heaven-born, viz. born of God, born of the Spirit, born from above, *John* 3. 7. 1. 13. begotten of his Will by the Word of Truth, *Jam.* 1. 18. and brought forthin *Zion*, where it muſt be written that this, and that man was born in her *Pſal.* 87. 4. And therefore called *Jeruſalem* from above the mother of us all, *Gal.* 4. 26.

Secondly, That all the Rules, Orders, Laws, Governments, are the Statute-Laws of Heaven, her High-prieſt, Prophet and King coming from thence, *John* 3. 13. 31, 32, 33. *Heb.* 1. 1.

Thirdly, That her raiſing out of the duſt, her coming up out of the Grave, the return of her Captivity, the advancement to this pitch of Beauty and excellency, is by the ſpecial ordering of Divine power and Providence from firſt to laſt, and that in ſuch an eminent, and viſible manner, that as the Prophet ſaith, It ſhall be ſeen, known and underſtood, that the hand of the Lord hath

done it, and the Holy one of *Israel* hath created it.

Fourthly, That the Glory and ſpecial preſence of the Lord hath deſcended from Heaven, reſting and remaining upon her.

The quite contrrry is true of that other oppoſite City *Babylon*, who aſcends with her Head and Governours from beneath, even out of the Bottomleſs pit; and therefore hath all her affairs, tranſactions, and concerns be managed by that wiſdom which cometh from below, which is Earthly, Senſual, Deviliſh.

Of

Of the Glory of God upon her.

Having the Glory of God: and her light was like unto a Stone moſt precious, even like a Jaſper *Stone, clear as Chryſtal,* verſe 11.

THis is a further and fuller diſcovery that the Church is returned out of her Captivity; becauſe the Lord hath returned his Glory unto her.

When ſhe went into Captivity, her Glory departed from her, now ſhe returns again ſhe receives therewith her former Glory, which begins upon the pouring out of the Vials, *Chap.* 15. 8. in alluſion to *Exod.* 40. 34. 1 *Kings* 8. 10, 11. Thus it was in the type when *Jeruſalem* went into Captivity under the King of *Babylon*, it is ſaid the Glory of God departed from them and went by degrees firſt, out of the Temple to the Threſhold of the houſe, then off from the City, then to the Mountain, and ſo by degrees quite away, Ezek. 10. 4. 18. 11. 22, 23, *&c.* But when their Captivity returned, ſo did the Glory alſo, and that in the ſame way it departed, as Ezek. 40. 1, 2. 3, 4, 5, 6.

In like manner alſo doth the Glory here return to *Jeruſalem*, and that in ſo viſible a manner, that all are enlightned by it, to fulfill the words of the Prophet, *Iſa.* 60. 1, 2. Ariſe ſhine

for thy light is come, and the Glory of the Lord is riſen upon thee; for behold darkneſs ſhall cover the Earth, and groſs darkneſs the people, but the Lord ſhall ariſe upon thee, and his Glory ſhall be ſeen upon thee, *&c.* and which will be ſo ſplendid and ſhine to that perfection, that (to follow the ſimile) *Rev.* 22. 5. there ſhall be no night there, and they need no Candle, neither light of the Sun, 21. 23. compared with *Iſa.* 60. 19. And again, *The Gentiles ſhall ſee thy Righteouſneſs, and all the Kings of the Earth thy Glory,* Iſa. 62. 2. And then ſhall alſo be accompliſhed what is further ſaid, *Iſa.* 52. 9, 10. *The Lord ſhall make bare his holy name, in the eyes of all Nations, and all the ends of the Earth ſhall ſee the Salvation of God*; So that not only the Glory of his preſence and the Glory of his Grace, but the Glory of his power ſhall be manifeſt for his people, to the fulfilling alſo that word, *Iſa.* 4. 5. *And the Lord will Create upon every dwelling place of Mount Zion and upon her Aſſemblies a Cloud and ſmoke by day, and the ſhining of a flaming fire by night*; *for upon or above all the Glory ſhall be a defence*; alluding to the preſence and Glory of old, the type hereof that came up with them out of *Ægypt*, *Exod.* 13. 21. *that was with them in the Wilderneſs*, *Exod.* 33. 9, 10. which was ſo to be their guide, *that without it they muſt not ſtir*, *Numb.* 9. 15. *Exod.* 33. 15. that accompanied the Tabernacle, *Exod.* 40. 34. and both the Temples, 1 *Kings* 8. 11. *Hag.* 2. 6, 7,

6, 7. in the enjoyment whereof, conſiſted their Counſel, Comfort, Bleſſing, Protection, Strength, and therefore muſt the High-Prieſt (begging that Mercy) bleſs the people, *Numb.* 6. 23. and in the loſs whereof the contrary attended, *viz.* all miſery and miſchief: But ſo eminently ſhall this new *Jeruſalem* be bleſſed herewith, that her name ſhall be called *Jehovah Shamah*, viz. *the Lord is there*, *Ezek.* 48. 35. whilſt it may truly be ſaid of her Oppoſite that other City, that by the ſmoke that cometh out of the Bottomleſs-pit, and by the indwellings of Satan, whoſe Throne and Seat is therein, that darkneſs incompaſſeth her as a Cloud, and thick darkneſs as a covering, that the height of her Glory is but in her own ſhame, which will haſten her inevitable ruine and utter confuſion, and for whom the miſt of darkneſs is reſerved for ever.

Of

Of the Wall

And had a Wall great and high, and had twelve Gates, and at the Gates twelve Angels and names written thereon, which are the names of the twelve Tribes of the Children of Iſrael. 12. *On the Eaſt three Gates, on the North three Gates, on the South three Gates, on the Weſt three Gates.* 13. *And the Wall of the City had twelve Foundations, and in them the names of the twelve Apoſtles of the Lamb.* 14. *And he that talked with me had a Reed to meaſure the City and the Gates thereof and the Wall thereof.* 15. *And he meaſured the Wall thereof a hundred forty four Cubits, and the building of the Wall of it was of Jaſper*, &c.

HAving ſpoken of the City in general, he comes to ſpeak of her ſtrength and ſplendor, being a City compact together, and the firſt thing he begins with is the Wall.

A Wall is for ſafety, ſecurity, and defence, as well as for Ornament and Beauty.

It is ſaid, The *Canaanites* had Walls reaching to Heaven, *Deut.* 1. 28. And that *Babylon* had a great broad Wall, *Jer.* 51. 58. That *Jeruſalem* after the Captivity had a Wall with twelve Gates. And ſo had *Ezekiels* City alſo, lying four-ſquare,

and

and upon each quarter three Gates.

In alluſion whereto the new *Jeruſalem* is here deſcribed to have a four-ſquare Wall and twelve Gates therein, but ſuch a Wall that in all reſpects tranſcends all that ever was heard or read of in the world.

Which in its conſtitution, ſeveral parts, dimenſions, and proportions, you have thus laid down, *viz.*

1. In its regularity, laid out by the Golden Reed in the Angels hand.

2. In its materials of which it is built, all of Jaſper ſtone.

3. In its foundation, *viz.* twelve precious ſtones garniſhing the ſame.

4. In its figure, Quadranguler, four ſquare, lying upon the four Quarters Eaſt, North, South, Weſt.

5. In its breadth, 144 Cubits.

6. In its heighth, which if agreeing with the City, is twelve thouſand Furlongs, or 1500. Miles.

7. In the number of the Gates, which according to the number of the Patriarchs and Apoſtles, as the Gates of *Jeruſalem* of old are twelve.

8. In its Emblematical inſcription, twelve Tribes names upon the Gates, and twelve Apoſtles names upon the foundation-ſtones.

9. In its Porters, aſſigned to keep the Gates, twelve Angels.

10. In the admirable, and wonderfull matter

ter of the Gates, twelve entire Pearls.

In all which (no queſtion) ſingular Myſteries are intended, which for want of light we may come very ſhort in the underſtanding of, yet according to what we have attained, you may upon the whole take theſe following general hints, from whence light may be fetcht to look into the particulars, viz.

1. By the exact menſuration of both Wall, Gates and City it ſelf in all their dimenſions.

We may underſtand that as of old both in the Tabernacle, *Exod.* 25. 4. as in the Temple, firſt 1 *Chron.* 28. 19. and ſecond, Zach. 2. 1, 2, 3, &c. Ezek. 43. 11, 12. all things relating to the worſhip and ſervice of God was to be exact according to Rule, even to the very Pins and Nails of the Temple, *&c.*

So alſo in this Glorious ſtate of the Church, how large and extenſive ſoever, yet is ſhe not, it ſeems, in an arbitrary way to order and regulate her affairs, either relating to the worſhip and ſervice of God, or to her whole Oeconomy of Rule and Government, but muſt in all lie truly level to the ſquare, and even to the pattern, of the Golden Reed of Gods Word, which muſt try both Members, Doctrine, Worſhip, and Manners.

2. By

2. By this wonderful great and high Wall, that is ſaid thus to encompaſs this glorious City, we may conclude that the Protection, Salvation and defence of the Church ſhall be very ſingular, and that then that Word of the Prophet ſhall be fulfilled, *Violence ſhall no more be heard in thy land, nor waſting and deſtruction within thy borders, but thou ſhalt call thy walls Salvation, and thy Gates Praiſe*; And that when Gods encompaſſings and encampings ſhall be ſo viſibly without, as *Iſa.* 4. 5. *Zach.* 9 8. 2 *Kings* 6. 16, 17. And his co-habitation within, as *Rev.* 21. 3. 22, 23. *Chap.* 22. 3. Then may the Church ſafely conclude that Song may ſeaſonably be Sung, *Iſa.* 26. 1. *We have a ſtrong City, Salvation will God appoint for Walls and Bulwarks.*

3. That the matter of the Wall being of the ſame glorious ſubſtance that the Glory it ſelf and chief Corner Foundation-ſtone is of, viz. the precious Jaſper as clear as Chryſtal, denotes that the Churches Foundation, Glory and Salvation is Jeſus Chriſt; for he is the Elect and precious Corner-ſtone, and other Foundation can no man lay, than that which is laid, which is Jeſus Chriſt, who is alſo their Glory, 2 *Cor.* 3. 18.

4. That

4. That as the twelve Gates ſtanding upon the four quarters within *Jeruſalem*, the Type were places through the Wall, that gave entrance into the City to the twelve Tribes, coming up out of all the World, to worſhip and to partake of the Priviledges, that belonged to the natural Seed of *Abraham*, as ſaith the *Pſalmiſt*; *Our feet ſhall ſtand within thy gates O* Jeruſalem: Jeruſalem *is builded as a City compacted together, whither the Tribes go up; The Tribes of the Lord unto the Teſtimony of Iſrael to give thanks unto the name of the Lord.*

So here theſe twelve Gates ſerve for entrance in the new *Jeruſalem* to all the Elect, who are the Spiritual Seed of *Abraham* (for they that are Chriſts, whether Jew or Gentile are *Abrahams* Seed according to promiſe) even thoſe, who are built upon the foundation of the Prophets and Apoſtles, Jeſus Chriſt himſelf being the chief corner ſtone: and ſo entering in by Chriſt the door, they have admiſſion by the Angels or Miniſters of Chriſt, into the rights and priviledges of this Holy free City, the Mother of us all, and are to be eſteemed as the true *Iſaacs*, the children of *Sarah* the free Woman, the marked ſealed number belonging to the twelve Tribes Spiritual. For as the twelve Tribes of old in the Type comprehended all the natural Seed of *Abraham*; ſo under the denomination of the twelve Tribes are comprehended in alluſion thereto all the Seed of *Abraham* Spiritual, as *Mead* well obſerves from the ſealed

ſealed Tribes the 144000 mentioned in the ſeventh *Revelation*, which you may read at large in his *Coment* upon the Seales, *Page* 69.

Whereas the ſecurity and ſtrength, the broad and high Wall, that encompaſſeth *Babylon*, the falſe Church, and wherein ſhe truſts for Salvation, and hath boaſted, ſaying, *She ſhall ſit therein as a Queen, and ſee no ſorrow; Is her wiſdom, beauty, riches and ſtrength, her Sorceries, and her Witchcrafts, wherein ſhe hath laboured from her youth*, *Iſa.* 47. To the enchanting of the Nations and the Kings thereof, and whereby the Waters have been gathered about her for her ſecurity; for ſhe ſits amongſt the Rivers, *Nah.* 3.8. *viz.* In the midſt of the people, *Rev.* 17. 15. Whereby ſhe hath been enabled to impoſe and eſtabliſh her Idolatry by blood and cruelty, incompaſſing her ſelf with violence and ſpoil: For *in her is found the blood of Prophets, and of Saints, and of all that were ſlain upon the Earth*, *Rev.* 18.24. Witneſs her blaſphemous, murderous Edicts, her bloody cruel Inquiſition, her Gibbets, Halters and Stakes. But her Walls will totter and fall, her Sea will be dryed up, her wiſdom and beauty, wherein ſhe hath truſted will fail her, and all her Inchantments will be ineffectual, when all her violence muſt return upon her; The ten Horns or Kingdoms that have ſupported her will eat her Fleſh and burn it with Fire, and by how much ſhe hath glorified her ſelf, and lived deliciouſly, ſo much torment and ſorrow muſt be

meted

meted out to her, when Plague, Death, Mourning, Famine and Fire ſhall be her portion; for ſtrong is the Lord God that will judge her.

Of the Cities fourſquare Cubical Figure.

And the City lyeth fourſquare, and the length is as large as the breadth: and he meaſured the City with the Reed twelve thouſand furlongs; the length and the breadth, and the height of it are equal.

THis Cubical Figure is juſt anſwering to the form of the Holy place: for as that was juſt twenty Cubits high and twenty Cubits long, and twenty Cubits broad, and the length, and the breadth and the height of it equal, and overlaid with pure gold, 1 *Kings* 6. 20. 2 *Chr.* 3. 8. *Ezek.* 41. 4. And which is repreſented to be the figure of Heaven it ſelf, *Heb.* 9. 24.

So this is juſt twelve thouſand furlongs or fifteen hundred miles high, fifteen hundred long, and fifteen hundred broad, the breadth and height, and length being juſt equal, not onely overlaid with gold, but all of pure tranſparent gold, which great myſtery may hold out thus much to us.

1. That all things relating to the City or Church

Church of God in this glorious ſtate will exactly hold proportion with the word, and lye even every way to the golden Reed.

2 That the Church in purity anſwering Rule, is even Heaven upon Earth, the very figure and pattern of Heaven, where the Lord himſelf dwells and is enthroned.

Whereas *Babylon* is without any regularity or order of Gods appointment, being a City of confuſion, for as is her name, ſo is ſhe: and as ſhe is the ſtrong hold and habitation of Devils and unclean Spirits, and the figure of Hell (coming indeed out of the bottomleſs Pit) and ordered by the wiſdom from beneath; So thither muſt ſhe go, both head and members: as *Rev.* 19. 21. 22. 8. 20. 14.

M Of

Of the precious Materials.

And the building of the Wall of it was of Jaſper, and the City was pure gold, like unto clear glaſſe. And the foundations of the wall of the City were garniſhed with all manner of precious ſtones. The firſt foundation was Jaſper, the ſecond Saphire, the third a Calcedonie, the fourth an Emerald, the fifth Sardonyx, the ſixth Sardius, the ſeventh a Chryſolite, the eighth Beryl, the ninth a Topaz, the tenth a Chryſophraſus, the eleventh a Jacinct, the twelfth an Amethyſt. And the twelve Gates were twelve Pearls, every ſeveral gate was of one Pearl, and the ſtreet of the City was pure of Gold, as it were tranſparent glaſſe. Rev .21. 18, 19, 20, 21.

GReat was the ſplendid glory of the Tabernacle whereof we read, *Exod.* 25. 26, 27. Chapters.

And greater that of the Temple and City in *Solomons* days, as 2 *Chron.* 1. 2, 3, 4, 5. 9. Chapter when it was ſuch a golden Age that ſilver was little regarded, but was as the ſtones in the ſtreet, 2 *Chron* 9. 27. And both of them herein Types of this our City and Temple;

Great alſo was the riches of Tyre, as *Ezek.* 27. 28. Chapters, eſpecially in thoſe remarkable precious

cious ſtones, *Ezek.* 28. 13. Like thoſe in the Breſt plate, *Exod* 25. 15, 16, 17. And theſe mentioned here, who was a Type of the man of ſin, or myſtery *Babylon.*

And greater was the beauty and ſplendour of myſtery *Babylon*, its Antitype, whoſe City was clothed in fine Linnen, and Purple and Scarlet, and deckt with Gold and precious Stones, and Pearls, *&c.*

Yet all this put together falls unſpeakably ſhort, of the incomparable Riches, and Glory, of this famous City, here delivered;

Whoſe City it ſelf is pure Gold,

Whoſe Wall is built of the precious Jaſper ſtone.

Whoſe ſtreet is Paved with tranſparent Gold.

Whoſe twelve gates are each of them of one intire Pearl.

Whoſe foundations are garniſhed with all manner of precious ſtones, even with ſuch as the Breaſt-plate of judgemen was ſet with.

The myſtery of which immenſe and tranſcendant glory doth even call for the Urim and Thummim to unfold; yet what we have reacht towards, an underſtanding hereof you have as followeth;

Firſt, Negatively that theſe precious materials are not to be taken in a natural and litteral ſence.

1. Becauſe the City and its Ornaments are no more to be taken properly then the Bride and her attire; nor neither of them more ſo, then their Antitheſis, the City *Babylon*, and the Whore.

But in as much as the Spirit is pleaſed to tell us that the Bride and her attire are myſtically to be underſtood, interpreting her fine white linnen, *Rev.* 19. 8. To be the righteouſneſs of the Saints, and that the City Babylon and the Whore are allegorically to be taken calling them, *Rev.* 17. 5. *Myſtery Babylon the great the Mother of Harlots*, then are we inſtructed to judge no leſs of the new *Ieruſalem* that Mother of Saints.

Secondly, Becauſe as *John* is ſaid to be taken away in the Spirit to ſee *Myſtery Babylon*, *Rev* 17. 3. So alſo to ſee the new *Ieruſalem*, *Rev.* 21. 10. Spiritual myſteries calling for ſpiritual minds to obſerve and underſtand them.

Thirdly, Becauſe the holy Spirit calls new *Ieruſalem* an Allegory, *Gal.* 4. 24. *&c.* Old *Ieruſalem* outward and temporal glory, bleſſings, benefit, and priviledges, being Types of the new *Ieruſalem* ſpiritual and Heavenly glory, bleſſings, benefits and priviledges;

Fourthly, Becauſe theſe glorious Repreſentations, if taken in the Letter are but of Earthly, corruptible, periſhing, and fading things, as ſaith the Apoſtle, 1 *Pet.* 1. 7. 18. Therefore cannot be the glory that belongs to the new *Ieruſalem* which cometh from God out of Heaven.

Fifthly, Becauſe of the evil conſequences that may attend ſuch an interpretation.

1. It would divert men, whoſe minds are taken up in the letter from looking after a miſtical and ſpiritual meaning.

2. It

2. It would have an ill tendency to harden the poor Jew's, who have the vail yet before their eyes, looking onely for an old Teſtament glory, according to the bare letter, and not into the new Teſtament glory, which is ſpiritual; It being only a temporary Meſſiah, and a City and Temple ſuitable to him (that may be richly adorned and beautified with the riches of the names) that they hope for, overlooking and diſpiſing Chriſt Jeſus and his ſpiritual grace, Salvation and glory held forth and promiſed in the Goſpel.

3. It would alſo have a ſad tendency to confirm the poor deluded Papiſts, who being intoxicated with the Whores Cup, and inchanted with her painted ſplendour and beauty, do (reſpecting only *Moſes* pattern) do place ſo much of their Religion and devotion, in outward ornament, and pomp, whoſe decking of Churches and beſpangling Prieſts, Veſtments and Alter cloathes, takes up ſo much of their Divine adoration, and reverence, as though gold and gain was grace and godlineſs, and as that which would recommend them to God in his worſhip and ſervice, though if that be grace the *Magul*, *Tartarian*, and *Iapan* Empires, exceed them far, and teſtifie much more grace in the Devils ſervice, then they in their pretended worſhip of Chriſt; their Prieſts, Temples, Altars and Idols, being more richly adorned with gold and precious ſtones, then thoſe in *Europe*, as *Ogilbies Japan* Hiſtorie informeth us: And which would alſo too much ſtrengthen them in that horrible and bla-

ſphemous deluſion; that the Popedom is the new *Jeruſalem* ſtate, this glorious Kingdom of Chriſt upon the Earth, becauſe it is attended with ſo much outward pomp, luſter and glory, by ſo many Potentates bowing their knee thereto, and bringing ſo much of the glory and honour of the Nations unto it; and which is juſt as (true to follow the other Metaphor) as that the vileſt and moſt impudent Strumpet in the world, ought to be eſteemed a modeſt and chaſte Virgin.

2. But affirmatively, that theſe precious worldly tranſitory things, do figuratively repreſent here as elſe where in the Scripture Spiritual, and Heavenly things, *viz.* Chriſt Jeſus himſelf, his Saints and Members, the graces of his Spirit, here, and glory hereafter.

1. They are ſo repreſented in other Scripture, *viz.* Jeſus Chriſt himſelf is called *the Elect precious, chief Corner, and Foundation ſtone in* Zion, 1 *Pet.* 2. 6, 7. *A Pearl of Price, Matth.* 13. 46. *Gold, Cant.* 5. 14.

2. His members are alſo called *Jewels and Gold, Cant.* 1. 10, 11. *Lam.* 4. 1.

3. And ſo are the graces of his Holy Scripture, *Rev.* 3. 18. Where the Church is counſelled to buy of Chriſt gold tryed in the Fire, that ſhe may be rich, *The Spouſe, Pſ.* 45. 13. 14. *Being richly adorned therewith, her clothing of wrought gold,* &c.

4 Heavenly Glory is alſo repreſented by it, as our Saviour intimates *Mat.* 6. 20. *ſaying, lay up for your ſelves Treaſures in Heaven, where neither Moth*

Moth nor Ruſt doth corrupt, and where Thieves do not break through nor ſteal, whereby it appears, that the excellency of Spiritual things are held forth by the excellency of natural, repreſenting them only in a figure; for though Chriſt and the Saints were ſo rich it ſeems in ſpiritual ſenſe, yet in a Natural ſenſe were poor and indigent enough, and beholding to others for ſupply of neceſſaries, as it was with Chriſt, *Luke* 8. 3. 2 *Cor.* 8, 9. And the Saints, *Acts* 3. 6. 2 *Cor.* 6. 10. *Paul* being poor naturally, yet made many rich Spiritually, *Laodocea* was rich outwardly, but poor inwardly and Spiritually, *Rev.* 3. 17. And on the contrary, *Smyrna* was poor as to man, but rich as towards God.

Therefore let it not be thought ſtrange that the riches here ſpoken of ſhould relate to Chriſt Jeſus, and his Saints and Members, and to hold forth his precious Doctrines, and the rich Graces of his Spirit; though conſidered in themſelves are infinitely of greater value than all the riches in the world, as *Job* 28. 12. &c. to the end of the Chapter. *Pſal.* 119. 72 *Pro.* 3, 15. the outward Glory of the old Teſtament, Houſe or Temple, chiefly Typing out the Spiritual Glory of the new Teſtament, Houſe, and Temple, which is made up of Chriſt, and his Members, and ſpeaks hereby; but the Language of the Prophet fulfilling, *Iſa* 54. 11.

Now if *Jeruſalem* gets the Grace, the Spiritual Gold, the Pearl and precious Stones, which are the ſubſtance, the true and durable riches, the Jaſper-like-Glory, Wall of Salvation and precious Foundation-ſtone, which through the pouring out of the

ſpirit

ſpirit in the latter days ſhe is like ſo plentifully to enjoy, then it will appear that *Babylon* will not have ſuch cauſe to boaſt and triumph in that which is leſs than the ſhadow, *viz.* In that Varniſh and Traſh which ſhe hath ſo prided in, and which in the diſtreſs that's coming upon her, will be ſo little available to her, when the Idols of Gold muſt be flung to the Moles and to the Bats. *Iſa.* 2.20 and which will but then aggravate her torment, when it muſt be ſaid, *by how much ſhe hath lived deliciouſly and glorified her ſelf, by ſo much torment give her.*

Of the Citizens.

Rev. 18. 7. *And there ſhall in no wiſe enter into it any thing that defileth, but they who are written in the Lambs book of Life,* 22.27.

The free Denizens of this Glorious Citie, are only ſuch that are of a noble Stock, of a heavenly Birth and deſcent, born from above the true *Iſaacks*, the ſons of *Abraham* by the free woman, who as they are Believers, are the only children of promiſe, *Gal.* 3.16.29. who as the called, choſen, and faithful, are ſaid to have laid Chriſt, and his Apoſtles and Prophets in the Foundation of their Faith, Hope, and Practice, *Eph* 2.19,20. and characterized to be the Redeemed from the Earth, and amongſt men that are not defiled with women, in whoſe mouth there is no guile, that are the Marked, Sealed number,

number, ſhall have their fathers name in their foreheads (*viz.* are in a viſible profeſſion and Practiſe of thoſe truths that have his name upon upon them) and therefore ſaid to be keepers of his Commandments to have the teſtimony of Jeſus, to be ſervants of the Lamb, and followers of him where ever he goes; and that are ſeparates and Non conformiſts to *Babylon*, refuſing the Mark, Name and Number of the Beaſts, though without it they can neither buy nor ſell, and that are overcomers by the Blood of the Lamb and the word of their Teſtimony, not loving their Lives unto death.

There they are ſaid to be put into the City Records, even in the Lambs Book of Life, and the having right to the Tree of Life, do enter in through *the Gate of the City*.

Whereas contrarywiſe the Inhabitants of the other City are ſaid to have their deſcent from beneath, being of their Father the Devil, whoſe works they do, having their Fathers name in their foreheads and right hands, who are Earth-dwellers that worſhip, adore and admire the Beaſt, and are in Subjection to his falſe prophets and particularly are deciphered.

To be the Unbelievers, the Abominable, the Murderers, the Whoremongers, Idolaters, Lyers, whereby the City becomes (as before) the hold of every foul ſpirit, and Cage of every unclean and hateful Bird: Witneſſs their Theaters and houſes of debanchery, to provoke luſt and uncleanneſs,

cleanneſs, the innumerable company of Stews, and Brothel-houſes that bring ſo great a Revenue to the ſupport of the Catholick Sea, who are therefore ſaid as Dogs, Whoremongers and Sorcerers to be without the City, *Rev.* 22. 15. And who muſt in no wiſe enter therein, *Rev.* 21. 22.

Of the Tree and Water of Life.

And he ſhewed me a pure River of Water of Life, clear as Cryſtal, proceeding out of the Throne of God, and of the Lamb, and in the midſt of the ſtreet of it, and of either ſide of the River there was the Tree of Life, which bore twelve manner of Fruits, and yielded her Fruit every Month, and the Leaves of the Tree were for healing of the Nations, Rev. 22. 1, 2.

HAving ſhewed us the City, her Faſhion, Glory, Inhabitants, comes in the next place to diſcover her Proviſion and Maintenance, whereby her Life, Comfort and Refreſhing is preſerved and maintained.

1. This water of Life ſo pure and clear, proceeding out of the Throne is no other than the Graces of the Spirit that floweth from the Throne of Mercy and Grace, as *Zach.* 13. 1. 14. 8. *Ezek.* 16. 9. *John* 3. 5. *Tit.* 3. 35. And which

it

is freely tendred and held forth in the Gospel, *Rev.* 22. 19. *Isa* 55. 1. and which the Church doth, ever had, but more plentifully shall enjoy in this latter day of Glory, *Isa.* 44 3. 35. 7. *Joel* 2. 8. *John* 7. 38. with *Isa.* 41. 17, 18. *Ezek.* 36. 25, 26.

Called the water of Life; because it reviveth from the death of sin, *Ezek.* 47. 9.

2. Because all spiritual quickning is in it, *Psal.* 46. 4. *John* 7. 37. It is the spirit that quickneth.

3. From the healing vertue that is in it. *Ezek.* 47. 9.

4. Because they dye no more that drink it, *John* 4. 10, 14.

The Tree of Life is no other than the Lord Jesus with his Blessings and Benefits (wherein he alludes to the Tree of Life that was placed in the midst of the Garden of God, *Gen.* 2. 9) who is the Tree of Life as well as the Water and Fountain of Life, and the Bread of Life; which is for shade, *Cant.* 2. 3. *Hos.* 14. 5, 6, 7. for Food, *Ezek.* 47. 12. *Hos.* 14. 8. *Cant.* 2. 13. *Ezek.* 36. 30. for Physick and Medicine, the Leaves whereof having a healing property in them, as *Ezek.* 47. 12.

But of that Food that *Babylon* affords her Inhabitants, may it not truly be said of it, as *Deut.* 32. 32, 33. *That their Vine is as the Vine of Sodom and of the fields of Gomorah, their Grapes are the Grapes of Gall, their Clusters are bitter, their Wine*

Wine is the poiſon of Dragons, and the cruel Venom of Aſpes: And that they hatch Cockatrice Eggs, and weave the Spiders web, he that eateth of their Eggs dyeth, &c. Iſa. 59. 5. of whoſe dainties eat you not; for poiſon is in their Cup and death in their pot.

Of there being no Temple in it.

And I ſaw no Temple therein; for the Lord God Almighty, and the Lamb are the Temple of it. verſe 22.

THe Temple of old was the place of Gods worſhip that ſtood in the City of God, which was curiouſly built, by cunning Artificers of Wood and Stone, and richly adorned with Gold, and precious ſtone, and to which worldly Sanctuary belonged a Prieſt-hood, viz a High-prieſt, Chief-prieſts and inferiour prieſts or Levites, whereof divers Ranks and Courſes and diſtinguiſhed by different habits, , wayting at the Altar, and attending the Moſaical Service and Ceremony both day and night, and maintained by Tenths, firſt-Fruits and Oblations, *&c.* beſides the *Nazarites* and Votaries which was typical of the true Tabernacle that was made with hands, even the New Teſtament Temple, viz. the miſtical body of Chriſt the Church, ſo called in the Goſpel,

as

as the Apoſtle witneſſeth, 1 *Cor.* 16. 17. 2 *Cor.* 6. 16 *What Agreement hath the Temple of God with Idols for year, the Temple of the living God, as God hath ſaid, I will dwell in them and walk in them, and I will be their God and they ſhall be my people*, compared *Rev.* 21. 3. and *Heb.* 3. 5, 6. whoſe houſe are ye, built by Chriſt the maſter-builder, and which as the ſpiritual houſe, 1 *Pet.* 2. 4, 5 6. is built of living ſtones, and hath belonging to it the Golden Altar, ſpiritual incenſe and ſacrifices, a ſpiritual prieſt-hood with a great High-prieſt that lives for ever after the order of *Melchiſadeck*, ſo that in the New Teſtament day there is no other Temple to be ſeen but ſuch as Chriſt and his miſtical body makes, no ſuch Temple that was to be built after *Moſes* pattern in the Old Teſtament day; for the Vail of that Temple being rent, the Altar ſervice, ſacrifice and Prieſt-hood, Law it ſelf being altered and changed, *Heb.* 7. 12. to make way for the new Temple Altar, Law-ſervice, ſacrifice, Prieſt-hood, the old is no more to be ſeen, but all the Divine worſhip and ſervice to be performed in the new Temple, where the Prieſts the ſons of *Levi Mal.* 3. 3. being purified, and having on the white Robes, the pure fine Linnen, which is interpreted to be the righteouſneſs of the Saints (in alluſion to the linnen Ephod of old) do *ſtand at the Altar with much incenſe in the Golden Cenſer, offering it with the Prayers of all Saints*, Rev. 8. 34. *and ſo ſerve him day and night in his Temple*,

ple, *Rev.* 7. 15. And this to fulfil what Christ himself affirmed to the Woman of *Samaria*, *John* 4. 23, 24. *That the hour was coming, and then was that the true Worshippers should worship the Father in Spirit and Truth*; and that he sought to worship him, and that in opposition to their going up to this, or the other Consecrated and Dedicated place, of worship as *Samaria* or *Jerusalem*.

Holding out hereby the truth, purity, and spirituality of Gospel worship, that by the Lords Ministry according to his own order and appointment shall now be performed, that will make it like the figure of Heaven it self as before.

The quit contrary is true concerning *Babylon*, for there is a Temple to be seen in her; yea, and such a Temple too that is after the old pattern, which is as great a demonstration, as any of her Apostate state, and that she is old *Jerusalem*, not new, the Harlot, and not the Bride; for have you not there the Cathedral, that is just built after the figure and pattern of the Temple, with the Porch, the Holy and most holy Place, with solemn dedication and consecration to Divine worship, with all the holy ground it stands upon, and is surrounded with; and richly adorned with gold and silver and precious stone, having also its holy Water, Oyl, Incense and rich Perfumes, Lamps, Tapors, Candelsticks, and Instruments of Musick, &c. And is their not a Priesthood, belonging thereto after the pattern of *Aaron*, to serve at the Altar, for have

have you not a Higſt-prieſt the *Pope*, and chief Prieſts, the Cardinals, Biſhops, Deans, Abbots, as well as an inferiour Prieſt-hood, like the Levits, conſiſting of ſeveral orders and ranks, diſtinguiſhed by their names and Veſtments, as Parſons, Vicars, Curates, Cannons, petty Cannons, Bural, Deans, Choriſters, Muſitians, ſinging Nuns, Monks and Fryers of diverſe Orders, Votaries innumerable, who ſerve at this Alter day and night, and have their tenths, firſt Fruits, Oblations, to ſupport and maintain the ſame, with their Jubiles, new Moons, Feaſts, Faſts, and Saints days, and a hundred Heatheniſh additions and inventions, to make this their Temple compleat Babyloniſh, and for none of which is their the leaſt ſylable in Chriſts Goſpel concerning his new Teſtament Temple and ſervice. Fully demonſtrating and fulfilling what the Apoſtle *Paul* foretold, 2 *Theſſ.* 2. Concerning this myſtery of iniquity and man of ſin: that ſhall thus ſit in the Temple of God, ſhewing himſelf that he is God, who by his thus changing times and Laws, *Dan.* 7. 25. *Eſa.* 24. 5. ſhall oppoſe and exalte himſelf above all that is called God and worſhipped; And who hereby is truely ſaid, *Rev.* 13. 6. *To open his mouth in blaſphemy againſt God, to blaſpheme his name, and his Tabernacle and them that dwell in Heaven: and to tread the Holy City under his feet, Rev.* 11. 2.

Of

Of the Kings of the Earth that bring their glory to it.

And the Kings of the Earth do bring their glory, and honour into it, 21. 24.

AS it was in old *Ieruſalem* the Type in *Solomons* day, when it was ſaid, 2 *Chron.* 9 23. 24. *That all the Kings of the Earth ſought his preſence, and brought every man his preſent; Veſſels of Silver, and Veſſels of Gold, and Raiment, Harneſs and Spices, Horſes, Mules, a rate year, by year*;

So muſt it be in the new *Ieruſalem*, there ſhall be a coming up of the Kings of the Earth with their glory and honour, which are to be underſtood, either ſuch Kings or Rulers that are converted to the faith, that being inſtructed become wiſe, do kiſs the ſon, *Serving the Lord with fear, and rejoyce with trembling*, (*Pſ.* 2. 11. 12.) Whilſt others are broken to pieces in their oppoſition) or of ſuch that being holy and gracious are made Rulers and Governors, for only ſuch that are men of Truth and fear God, are to be intruſted therewith. And theſe Kings in the Text that come in to the City can be underſtood no other, for we cannot ſuppoſe any wicked unconverted perſons have their admiſſion, becauſe it is ſaid, *Rev.* 21. 27. *That in no wiſe there ſhall*

enter

enter into it any thing that defileth, or that worketh Abomination, or that maketh a lye, or that are not written in the Lambs Book of Life.

And in ſuch a ſence that theſe following Scriptures be fulfilled, *viz. Beeauſe of thy Temple which is in* Jeruſalem *ſhall Kings bring preſents to thee, the Kings of Tarſhiſh and of the Iſles ſhall bring preſents to thee; the Kings of* Sheba *and* Seba *ſhall Offer gifts, yea all Kings ſhall fall down before him, and all Nations ſhall ſerve him; the Kings ſhall ſee and ariſe, and Princes ſhall worſhip, becauſe of the Lord,&c. The Kings ſhall come to thy Light, and Princes to the brightneſs of thy riſing, the Kings ſhall ſee thy Righteouſneſs, and all Kings thy Glory; All the Kings of the Earth ſhall praiſe thee O Lord, when they hear the words of thy mouth: yea, they ſhall ſing in the ways of the Lord; for great is the glory of the Lord, Pſ.* 68. 29. *Eſ.* 49. 22, 23. *Pſ.* 72. 10, 11, 12. *Iſa.* 47. 6, 7. 60. 2, 3, 4, 5. 62. 2. *Pſa.* 138. 44.

It is true *Babylon* indeed hath had the Kings of the Earth bringing glory and honour into her, whereby ſhe hath gloryfied her ſelf at that monſtrous rate, ſaying therefore ſhe ſhall ſit as a Queen and ſee no ſorrow; the ten Kings having to fulfil Gods words given their Power, Strength, and Kingdom to her, *Rev.* 17. 4. 17. But what Kings are they? not ſuch Kings as are before mentioned: but ſuch as being made drunk with the Whores Cup, commit leudneſs and fornication with her, *Rev.* 18. 9.

But yet thus much for her comfort, let her know, that the day is haſtning, when the Nations that have ſupported her ſhall fall off from her, and the ten Kingdoms that by their Power or Horns have born her up, ſhall by their Horns alſo puſh her down, yea they ſhall hate the Whore; and ſhall make her deſolate and naked, and ſhall eat her fleſh and burn her with fire, when thoſe other words of Prophecy ſhall be fulfilled. *The delicates that thy ſoul luſted after, thou ſhalt find them no more at all, and* Babylon *the glory of Kingdoms ſhall be as when God overthrew* Sodom *and* Gomorrah, *Iſa.* 13. 19, 20. *And God will be avenged of thee, and will not meet thee as a man, Iſa.* 47. 1 *When all that knew thee amongſt the people ſhall be aſtoniſhed at thee: thou ſhalt be a terrour, and never ſhalt thou be any more, Eze* 28. 12. to 20. *And when thou art ſpoyled what wilt thou do? though thou cloatheſt thy ſelf with Crimſon, though thou deckeſt thee with Ornaments of Gold, though thou painteſt thy face with painting, in vain ſhalt thou make thy ſelf fair, thy lovers ſhall diſpiſe thee, they will ſeek thy life, Jer.* 4. 30. And theſe are the true ſayings of God, *Rev* 19. 9. And this further know, that *ſtrong is the Lord God that will judge thee, Rev.* 18. 8.

Of

Of the Throne of God and of the Lamb.

And there ſhall be no more curſe, but the Throne of God and of the Lamb ſhall be in it, and his Servants ſhall ſerve him, 22. 3.

A Throne or Seat, is that principal place, where Judgement is adminiſtred, and from whence it floweth, called therefore the Throne of Righteouſneſs, the Throne of Juſtice, the Throne of Judgement, and ſometime put for Dominion, and rule, 2 *Sam.* 7. 13. 16. 14. 9. *Lam.* 5. 19. Becauſe exerciſed thereon, ſometime for dignity and glory; becauſe a place of chief renown and eminency, ſometime for a Kingdom it ſelf, *Jer.* 33. 17. 1 *Sam.* 14. 9. Becauſe the principal affairs thereof are tranſacted there; And as reſpecting God ſometime for Heaven it ſelf, which is called his Throne, *Pſ.* 11. 4. *Math.* 5. 33. *Acts* 7. 49. Becauſe it is his principal place and ſeat, where his Throne of Majeſty is, and whereon Chriſt ſits with him upon his right hand, *Heb.* 12. 3.

Holding out moſt commonly that rule and authority that is exerciſed in civil ſtates;

The Throne of God and of the Lamb here ſhoen by Viſion, diſcovered to *John* to be in the new *Jeruſalem*, or new Teſtament Church, hath an

alluſion to the Throne of God, and Chriſt that was in the old Teſtament Church, and to which we ſhall have recourſe, for our better underſtanding of this myſtery.

And which Throne of Old we find to be two fold, *viz.* either that upon which God was ſaid more perticularly and ſpecially, *viz.* that which was erected in the Tabernacle, *Exod.* 25. 17. Or upon that which he was ſaid more ordinarely to ſit, *viz.* that which the Judges and Kings of *Iſrael* ſat in Judgement upon;

The former whereof we ſhall in a more particular manner ſearch into, becauſe there much lyes in it, and much light may be gathered from thence not onely for the underſtanding this Book of the Revelations; but the Prophecies relating to the latter times, whereof it was a ſpecial Type. And which we find was that Throne which God commanded *Moſes* to make, and to place over the Ark betwixt the Cherubins, called the Mercy Seat, or Throne of Grace, as *Exod.* 25. 17. *And thou ſhalt make a Mercy Seat above upon the Ark, where he promiſed to ſit, govern, and to give Law to* Iſrael, Verſe 22. *And there I will meet with thee, and will commune with thee from above the Mercy Seat, from between the Cherubins, which are upon the Ark of the Teſtimony; of all things which I will give thee in Commandment unto the children of* Iſrael.

Which

Which Throne was made accordingly and all things appertaining thereto, as Exod. 40. *and which no ſooner was erected, and put into the Tent or Tabernacle according to appointment, but the Lord came thereon, as* Exod 40. 34. *compared* Numb. 37. Then a Cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle, and *Moſes* was not able to enter into the Seat of the Congregation, becauſe the Cloud abode thereon, and the Glory of the Lord filled the Tabernacle, *which was no other than that glorious preſence that brought them up out of* Ægypt, *whereof we read,* Exod. 13. 21. And the Lord went before them by day in a Pillar of a Cloud to lead them by the way, and by night in a Pillar of fire, to give them light to go by day and night, he took not away the Pillar of the Cloud by day, nor the Pillar of fire by night from before the people, *and which was no other than Jeſus Chriſt himſelf,* called the Angel of Gods preſence, *Iſa,* 63. 9. *and therefore ſaid,* Exod. 23. 20. Behold I ſend an Angel before thee to keep thee in thy way, and to bring thee into the place which I have prepared: Beware of him and obey his voice, provoke him not; for he will not pardon your tranſgreſſions; for my name is in him, but if thou ſhalt indeed obey his voice, and do all that I ſpeak, then I will be an Enemy to thy Enemies, and an Adverſary to thy Adverſaries; for my Angel ſhall go before thee, and bring thee unto the *Amorites*, &c. *of whom* Stephen *ſpeaks,*

Acts 7. 37, 38. This is that *Moses* which said unto the Children of *Israel*, A Prophet shall the Lord your God raise up unto you of your Brethren like unto me, him shall you hear, *Deut.* 18. 15. *Acts* 3. 22, 23, 24, 25, 26. This is he that was in the Church in the Wilderness with the Angel that spake to him in the Mount *Sina*, and with our Fathers who received the lively Oracles to give unto us, to whom our Fathers would not obey but thrust him from them: *And this is that Spiritual Rock that followed them*, which was Jesus Christ, 1 *Cor.* 10. 4.

The Lord Christ being thus upon the Throne among them, you will find how he acted the part of a King, Ruler, Governour, Shepherd thereon, as more fully appears by the particulars following.

First, *By giving Law to them as a King and* Legislator, *whereof you have the Account*, Numb. 7. 89. And when *Moses* was gone into the Tabernacle of the Congregation to speak with him (*viz. with God as in the Margent*) then he heard the voice of one speaking to him from off the Mercy Seat (or Throne) that was upon the Ark of Testimony from between the two Cherubims. And he spake unto him, *&c. and so he goes on in the following Chapters*: And Jehovah spake unto *Moses* saying, &c. Giving him all the Laws, Statutes and Judgments from his mouth, who rejected saith *Stephen* the lively Oracles to give to us.

And

And therefore you have Moſes *ſaying to the People,* Deut. 4. 5, 6, 7, 8. Behold I have taught you Statutes and Judgments, even as the Lord my God commanded me, that ye ſhould do ſo, keep therefore and do them, for this is your wiſdom and underſtanding in the ſight of the Nations, which ſhall hear all theſe Statutes and ſay, ſurely this great Nation is a wiſe and underſtanding people; for what Nation is there ſo great who hath God ſo nigh unto them as the Lord our God is in all things that we call upon him for; and what Nation is there ſo great that hath Statutes and Judgments ſo righteous as all this Law, which I ſet before you this day, &c.

Secondly, *Becauſe as a Shepherd and Guide he march before him, as appeareth, Exod.* 40 36, 37, 38. And when the Cloud was taken up from over the Tabernacle, the Children of *Iſrael* went onward in all their Jorneys: But if the Cloud were not taken up, then the Journyed not till the day it was taken up; for the Cloud of the Lord was upon the Tabernacle by day, and fire was on it by night, in the ſight of all the houſe of *Iſrael, ſo again, Numb.* 9. 18. At the Commandment of the Lord the Children of *Iſrael* Jornyed, and at the Commandment of the Lord they pitched, as Long as the Cloud abode upon the Tabernacle, they reſted in the Tents; and when the Cloud tarryed long upon the Tabernacle many days, then the Children of *Iſrael* kept the charge of the Lord and Jornyed not, *&c.*

And

And therefore it is ſaid, Exod. 15. 13. Thou in thy Mercy haſt led forth thy people which thou haſt redeemed, thou haſt guided them in thy ſtrength to thy holy Habitation, *and again, Pſal.* 78. 52. But made his own people to go forth like ſheep. and guided them in the Wilderneſs like a flock, and he led them on ſafely, ſo that they feared not, *And Deut.* 32. 11, 12, 13. As an Eagle ſtirreth up her Neſt, fluttereth over her Young, ſpreadeth abroad her Wings, taketh them, beareth them on her Wings; ſo the Lord alone did lead him, and there was no ſtrange God with him, he made him ride on the high places of the Earth, that he might eat the encreaſe of the fields. *&c.*

Thirdly, *As a Captain ſaved, defended and protected them, as Exod.* 14. 19, 20. And the Angel of God which went before the Camp of *Iſrael*, removed and went behind them, and the Pillar of the Cloud went from before their face, and ſtood behind them, and it came between the Tents of the *Ægyptians* and the Camp of *Iſrael*, and it was a Cloud and darkneſs to them, but it gave light by night to theſe, ſo that the one came not near the other all the night: *And therefore it is ſaid, Numb.* 23. 21. The Lord his God is with him, and the ſhout of a King is among them, God brought them up out of *Ægypt*, he hath as it were the ſtrength of an Unicorn, ſurely there is no inchantment againſt *Jacob*, neither is there any Divination gainſt *Iſrael*, according to this time it

ſhall

ſhall be ſaid of *Jacob* and *Iſrael*, what hath God wrought?

And again, Deut. 33. 24. *to the end,* There is none like the God of *Jeſurun*, who rideth upon the Heaven for thy help, and in his excellency on the Skie the Eternal God is thy Refuge, and underneath are the Everlaſting Arms, and he ſhall thruſt out the Enemy from before thee, and ſhall ſay deſtroy them, *Iſrael* then ſhall dwell in ſafety, above the Fountain of *Jacob* ſhall be upon a Land of Corn and Wine; alſo his Heavens ſhall drop down Dew. Happy art thou O *Iſrael*, who is like unto thee? O People ſaved by the Lord, the Shield of thy help, and who is the Sword of thy excellency, and thine Enemies ſhall be found lyers unto thee, and thou ſhalt tread upon their high places.

Fourthly, *For Counſel and direction in all Caſes, and to that end was the Breaſt-plate of Judgment made, called the Urim and Thummim, that the people might approach the Throne with it, and enquire of the Lord on the peoples behalf, as the matter required, Num.* 27. 21. And *Joſhuah* ſhall ſtand before *Eliazar* the Prieſt, who ſhall ask Counſel for him after the Judgment of Urim before the Lord, at his Word ſhall they go out, and at his Word they ſhall come in, both he and all the Children of *Iſrael* with him, even all the Congregation, *of which Breaſt-plate of Judgment you may read, Exod.* 28. 15. 29. 30. *And again, Numb.* 27. 1. That difficult caſe of the Daughters of *Zeloplead*,

Zelophead, was in the fifth Verse brought before the Lord, who gave direction therein; *as appeareth, 6, 7, 8, 9, 10, 11.*

And Fifthly, *as a great Captain General,* To fight their Battles, and to give them victory over their Enemies, *whereof you have divers instances, Num.* 10. 35, 36. And it came to pass when the Ark set forward, that *Moses* said, Rise up Lord, & let thine Enemies be scattered, and let them that hate thee flee before thee and when it rested he said, Return O Lord unto the many thousands of *Israel*, &c. *Josh.* 5 14. Nay but as a Captain of the Lords Host am I now come, and *Joshuah* fell on his face to the Earth, and did worship him, *&c. From whence* Caleb *and* Joshuah *fetcht strength for faith in that difficult hour, Numb.* 14. 9. saying to their Brethren only, Rebel ye not against the Lord, neither fear ye the people of the Land; for they are Bread for us, their defence is departed from them, and the Lord is with us, fear them not, and it is said, the Glory of the Lord appeared in the Tabernacle of the Congregation, *and by the Ark compassing of* Jerico, Joshuah 6. *the Walls thereof fell down, which therefore gave* Moses *Cause in his Song,* Exod. 15. 3 *to say,* That the Lord was a man of War, Jehovah was his name, *and in the* 11. *verse,* that there was none like unto him amongst the Gods, being glorious in holiness, fearful in praises, doing wonders, who doth but stretch out his hand, and the Earth swallows up his Enemies, *where y that promise was fulfilled,*

Lev.

Lev. 26 7, 8. And you ſhall chaſe your Enemies, and they ſhall fall before you by the Sword, and five of you ſhall chaſe a hundred, and a hundred of you ſhall put ten thouſand to flight, and your Enemies ſhall fall before you by the Sword, *Deut.* 32. 30. *And again, Num.* 14. 24. Behold the perple ſhall riſe up as a great Lyon, and lift up himſelf as a young Lyon, he ſhall not lye down until he eat of the prey, and drink of the Blood of the ſlain; *whereby* Jeruſalem *became a burdenſome ſtone to all people; for all that burdened themſelves with them was cut in pieces, and the Governours of* Judah *became a Harth of fire among the Wood, and a Torch of fire in a Sheaf, devouring all the people round about, on the right hand and on the left.*

Sixthly, *As a potent Monarch to give them eaſe and reſt, Exod.* 33. 14. And he ſaid my preſence ſhall go with thee and give thee reſt, *Joſhuah* 21. 43, 44, 45. And the Lord gave unto *Iſrael* all the Land which he ſware to give unto their Fathers, and they poſſeſſed it and dwelt therein, and the Lord gave them reſt round about according to all that he ſware unto their Fathers, and then ſtood not a man of all their Enemies before them And the Lord delivered all their Enemies into their hand, there failed not ought of any good which the Lord had ſpoken unto the houſe of *Iſrael*, all came to paſs.

From which ſix Conſiderations it might well be ſaid, as *Jer.* 8. 19 Is not the Lord in *Zion*, is

not

not her King in her, and by *Gideon*, when they would have made him King, *Jug.* 8.23. I will not rule over, neither ſhall my ſon rule over you, the Lord ſhall rule over you. *And well might the Lord ſay to* Samuel, *when the people would have a King like the Nations*, 1 *Sam.* 8.7. That they have not rejected thee, but they have rejected me, that I ſhould not Reign over them, the Lord God being their King, 12.12. *And no wonder that ſuch Rebellion ſhould be reckoned as one of their greateſt ſins and iniquities*, 1 *Sam.* 12.16, 17, 18, 19, 20. *with Hoſ.* 9.15.

Which ſaid Throne with the Ark and its appurtenances, golden Candleſticks, Altar, Cenſures, *&c.* were put into

1. The Tent, and wherein it abode, till it was put into the Temple for about five hundred years, except that time it was in the *Philiſtians* hands.

2. Which marcht through the Wilderneſs, incompaſſed by the whole Camp, as you may read *Numb.* 2. and 3. Chapter.

3. After the conqueſt of *Canaan* was ſet up at *Shilo*, *Joſ.* 18.1.

4. In *Elies* days was brought into the Camp at *Eben-Ezer*, and taken by the *Philiſtines*, 1 *Sam.* 5.1. The Lord for the ſin of his people giving up his glory into the enemies hand, as 7, 8. *Pſal.* 60. *So that he forſook the Tabernacle of* Shilo: *the Tent which he placed among men, and delivered his ſtrength into Captivity, and his Glory into the Enemies hand; he gave his people alſo over unto the Sword,*

Sword, and was wrath with his Inheritance, &c.

5. Which plagued the *Philiſtines,* Chapter 6. ſo that they returned it back again.

6. Smote the Men of *Bethſhemeſh* for their ſin, in looking into the Ark of the Lord, even 50000. of them *Verſe* 19. Fetcht by the men of *Kerjath-jearim* into the Houſe of *Abinadab* on the Hill.

7. Removed by *David*, with an intention to bring it to his own City, but becauſe of the diſorder in carrying it on a Cart, which ſhould have been born upon Prieſts ſhoulders; *Uzzah* was ſmitten, and ſo the Ark was left three Moneths at the Houſe of *Obed Edom*, 1 *Chron.* 13.

8. Thence to the City of *David*, 1 *Chron.* 15. 29.

9. Thence in the days of *Solomon* into the moſt Holy place into the Temple, 1 *Kings* 6. 6. &c.

To which Throne there is ſpecial regard in this Book of the *Revelations* in ſeveral reſpects; For

1. As the Lord was ſaid to ſit then upon that *Throne.*

So *John* hath a Viſion of the Lords ſitting *upon this Throne*, *Rev.* 4. 2. 3.

2. As that Throne was poſited in the midſt of the Camp, *viz.* the *Levites* in their 24. Courſes being about it, and the whole Congregation divided into four Brigades, under four principal Standards, *viz. Judah* at the Eaſt with his fellow Tribes, with an Enſign as ſuppoſed of a Lyon, becauſe *Jacob* likened him thereto, *Gen.* 49. 9. And *Ephraim* on the Weſt with a Bullock, being alſo called

called the firſtling of a Bullock, *Deut.* 33. 17. *Reuben* on the South, with a man as ſuppoſed in his, and *Dan* with an Eagle in his Standard, which with the number of the Hoſt ſurrounding the Throne, viz. 603555. which you have particularly expreſt in the ſecond and third Chapter of *Numbers.*

So in this Book you have the Imperial Seſſion of God and of his Church, exactly framed according to the form of that ancient Encamping of God with *Iſrael* in the Wilderneſs, where you have the 24 Elders ſitting in 24 Thrones round about the Throne, clothed in white Raiment, and Crowns of gold upon their Head, in alluſion to the 24 Courſes of *Levites*, that incompaſt the other Throne; and the four living Creatures, viz. the *Lyon* the *Calf*, the *Man*, and the *Eagle* were in like manner round about the Throne, anſwering not onely the four Standards before mentioned, but *Ezekiels* four Cherubins, *Ezek.* 1. 10. Diſcovering as one obſerves the various conſtitutions, frames and tempers of the Saints.

All which both Elders and living Creatures thankfully acknowledge in their new Song, to have been *Redeemed out of every Kindred, Tongue, People and Nation, (beſpeaking them Saints) and that they are made unto God, Kings and Prieſts to Reign on the Earth*, *Rev.* 5. 8, 9, 10. By which it appeareth they were the Churches Repreſentatives, and therefore are theſe Redeemed ones ſaid to *ſtand before the Throne in white Robes, and Palmes*

in

in their hands, and to be a great multitude, that no man could number, *Rev.* 7. 9. And who are ſaid *to be before the Throne of God, and ſerve him day and night in his Temple, and he that ſitteth on the Throne, ſhall dwell amongſt them*, &c. the ſame that is ſaid, *Rev.* 21. 3, 4. As he Tabernacled of old with his People.

3. As the Throne in the days of *Solomon* was put into the moſt Holy place, 1 *Kings* 6. 6. *&c.* which was that Cubical ſquare of twenty Cubits every way. So was this Throne put into this Cubical ſquare of 1500. Miles ſquare, as before in the Cubical figure, page 160.

4. That as there was pitcht by the Throne both in the Tabernacle and Temple, the golden Altar, the Candleſtick, and the Sea; ſo in alluſion thereto you have, *Rev.* 4. ſeven Lamps of fire burning before the Throne, interpreted to be the ſeven Spirits of God, and the Sea of glaſs like Chryſtal, which in *Rev.* 21. 1. is called, *the pure River of Water of Life clear as Cryſtal, proceeding out of the Throne*; *And alſo golden Vials*, 5. 8. *And golden Cenſures, with much Incenſe before the golden Altar*, *Rev.* 8. 3, 4. Interpreted to be the Prayers of all Saints, 8. 4. compare 5. 8. And their white Garments, interpreted to be the righteouſneſs of the Saintss *Rev.* 19.

5. That as the unity of the Godhead and Divinity of Chriſt was manifeſtly held forth by Chriſt ſiting upon the Throne, who in all reſpects was owned

owned to be God, though ſometimes called an Angel.

So is the ſame great and bleſſed truth, fully in diverſe reſpects made out in this Book, reſpecting Chriſt's (the Lamb) ſitting upon the Throne with the Father, as appeareth by the following inſtances.

1. It is called the Throne of God and the Lamb, *Rev.* 22. 3. Thereby intimating that Chriſt Jeſus hath equal property and Intereſt therein, accounting it no robbery to be equal with God, *Phil.* 2. 6. The unity of the Godhead being made out in the next words, *and his Servants ſhall ſerve him*, *Rev.* 22. 3.

2. He that ſat upon the Throne ſaid, *I am Alpha and Omega, the Beginning and the End*, *Rev.* 21. 5. Which is the ſame that is attributed to Chriſt, *Rev.* 1. 11. As alſo to God himſelf, *Verſe* 8.

3. He that ſat upon the Throne was to look upon like a Jaſper, the very ſame that is ſpoken of Chriſt; who is repreſented to be that Saphir like glory, that Wall of Saphir, and that foundation Saphir ſtone

4. He that ſat upon the Throne had Divine adoration and worſhip given him by the Church or their Repreſentatives, the 24. Elders and four living Creatures, *Rev.* 4. 10, 11. They alſo worſhip and adore the Lamb. *Rev.* 5. 9, 10.

The whole Church with joynt conſent, and one

one voice aſcribe the like ſalvation and glory to the Lamb, as they do to God ſitting upon the Throne, *Rev.* 7. 9, 10.

And again, in the 11 and 12. *Verſes*, falling upon their Faces do worſhip God in unity, ſaying, *Amen, Bleſſing, and Glory, and Wiſdom, and thankſgiving, and Honour, and Power, and might be unto our God, for ever and ever, Amen.*

Which alſo by the whole Church in that innumerable multitude is given to the Lamb, 5. 14. ſaying with a loud voice, *Worthy is the Lamb, that was ſlain to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing.*

And then every Creature in Heaven and Earth is heard, ſaying, *Bleſſing, Honour, Glory and Power be unto him that ſitteth upon the Throne, and to the Lamb for ever and ever.*

To which the Church again Echoes by their repreſentatives, ſaying *Amen*, and falling down and worſhipping *Him*, (viz. the unity of the Godhead *that liveth for ever and ever.*

6. You have alſo an evidence of this great truth, out of the Mouths of the enemies themſelves, even *Babylon* that is to be deſtroyed, *Rev* 6. 15 16, 17. *And the Kings of the Earth, and the great men and the rich men, and the chief Captains, and the mighty men, and every Bond-man, and every Free-man,* (compare Rev. 19. 18) *ſaid to the Mountains and Rocks, fall upon us and hide us from the Face of him that ſits upon the Throne, and from the wrath*

of the Lamb, for the great day of wrath is come (by way of unity and conjunction) and who shall be able to stand.

6. That as Christ, God, was King, Lord, and Law-giver of old unto his Church and People, ruling and governing them upon that Throne in all things respecting both Ecclesiastical, Civil, and Military affairs.

So is he in all those respects upon his Throne here, who after he hath as Lord of Lords, and King of Kings judged the great Whore, and subdued the Beast, *Rev.* 19. *And destroy them that have destroyed the Earth, Rev.* 11. 18. *Will then in a more visible way take to himself his great power, and Reign, Rev.* 11. 17. *When that voice shall come out of the Throne, praise our God all ye his Servants, and ye that fear his name both small and great, and when the Eccho shall be with a joynt consent with great acclamation,* Alleluja, *for the Lord God Omnipotent Reigneth, let us be glad and rejoyce, and give honour to him,* Rev. 19. 5, 6, 7. *And when gathering round about his Throne, they shall fall down upon their faces and worship him, ascribing Salvation, Glory, Blessing, Wisdom, Power, and Might unto him,* Rev. 7. 9, 10, 11, 12, To the fulfilling such blessed Prophecies, as these, viz. *Isai.* 33. 22. *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he shall save us,* &c. *Luke* 1. 32, 33. *And he shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the Throne of his Father*

ther David, *and he ſhall Reign over the Houſe of* Jacob *for ever, and of his Kingdom, there ſhall be no end, Iſai.* 9. 6. *And the Government ſhall be upon his ſhoulders, and his name ſhall be called Wonderful, Counſellour to the Mighty God, the everlaſting Father, the Prince of Peace, of the encreaſe his Government and Peace, there ſhall be no end upon the Throne of* David, *and upon his Kingdom to order it, and to eſtabliſh it from hence forth even for ever, the Zeal of the Lord of Hoſt, ſhall perform this: that as* David *of old Ruled the natural Seed, ſo will our* David *govern all the Spiritual Seed.*

And not only ſo *but the Kingdoms of this World muſt become the Kingdoms of our Lord and of his Chriſt, and he ſhall Reign for ever and ever, Rev.* 11. 15. When the whole Univerſe will ſubmit to his Scripture, and as the deſire of Nations, that his Government be imbraced, *Hag.* 2. 7. *And when all Creatures with univerſal conſent ſhall aſcribe Bleſſing, Honour, Glory and Power, to him that ſitteth upon the Throne, and to the Lamb for ever and ever,* Rev. 5. 13. *When all Kings ſhall bow before him, and all Nations ſhall ſerve him, Pſ.* 72.

When at his name every knee ſhall bow, and every Tongue ſhall confeſs, that Jeſus is *Lord*, to the glory of God the Father, *Phil.* 2. 10.

Secondly, You have the other Throne, on which the Lord was ſaid to ſit of old, hinted at here alſo, *viz.* that Throne on which the Judge or Elder of old ſat, wherein the Lord was ſaid more ordinarily to ſit, and it was called *the Throne of the Lord.*

And not improperly,

1. Becauſe the Lords Ordinance of Magiſtracy was managed thereon,

2. Becauſe the Lords Law was to be the rule thereof,

3. Becauſe the Judgement thereon given was ſaid to be the Lords,

4. Becauſe the Lords Servants, men of truth, and ſuch as feared his name were only to be intruſted therewith,

5. Becauſe the Lords ſpecial preſence was intayled thereto; concerning which you have a particular and brief account in that moſt excellent charge that good *Jehoſhaphat* give his Judges, 2 *Chron.* 19. reſpecting the Duty, Dignity and Law of the *Throne*, worthy to be written in letters of gold upon every Throne of Judicature: Where he chargeth them after this manner, viz. *Take heed* (ſaith he) *what ye do: for ye judge not for men but for the Lord, who is with you in Judgement: Wherefore now let the fear of the Lord be upon you, take heed and do it, for there is no iniquity with the Lord our God, nor reſpect of perſons nor taking of gifts, and he charged them ſaying, thus ſhall ye do in the fear of the Lord faithfully, and with a perfect heart; and what cauſe ſoever ſhall come to you of your Brethren between blood and blood between Law and Commandment, Statutes and Judgements, ye ſhall even warn them that they treſpaſs not againſt the Lord, and ſo wrath come upon you and upon your brethren, this do, and ye ſhall not treſpaſs,*

treſpaſs, deal couragiouſly, and the Lord ſhall be with the good; And to which may be added that of the Apoſtle, *Rom.* 13. Holding out the great end of the Thrones erecting, *viz.* for the puniſhment of evil doers, and for the praiſe of them that do well.

And which Throne of Judgement is here alſo intended and included, and on which the Lord will ſit in this his day, to the making his Crown to flouriſh;

For the Text ſaith, when that Throne of the Lord and of the Lamb ſhall be in it, that his Servants ſhall ſerve him, *viz* his Saints and people ſhall be ſubſervient to him in this great miniſtration of managing the Throne, viz they are eſpecially to aſcend the Thrones and Judgements, as *Rev.* 20. 4. *And I ſaw Thrones, and they ſat upon them, and Judgemene was given unto them*, &c.

And in Rev. 4. 4. *And round about the Throne were twenty four Seats*, (or Thrones) *and upon the Seats I ſaw twenty four Elders, ſitting clothed in white Raiment, and they had on their heads Crowns of Gold*, being as Rev. 5. 10. *Made by Chriſt Kings and Prieſt*, viz. *Royal Prieſthood*, l. p. 2. 9. To Reign with and for Chriſt, and as his ſubſtitutes, in his Name, and fear, to his praiſe by his Law, through his Spirit with his preſence, are they to execute the judgement of Truth, in continual ſubjection, and ſubordination to him, and therefore are ſaid, 4. 10. to caſt their Crowns at his Feet before his Throne, aſcribing the Honour, Glory

and Power to him. Whereby that Sovereign Ordinance of Magiſtracy that was ordained for the bleſſing and benefit of Mankind, ſhall now be reſtored to its primitive luſter and purity; when there ſhall be (to accompliſh the word of promiſe) *Judges reſtored as at firſt, and Counſellours as at the beginning, that the City may be called the City of Righteouſneſs, the faithful City, Iſa.* 26. When her Officers muſt be made Peace, and Exactours, Righteouſneſs, *Iſa.* 60. 17. *When their Nobles ſhall be of themſelves, and their Governours ſhall proceed from the midſt of them, Jer.* 30. 21. *And Princes ſhall no more oppreſs Gods people, Ezek.* 45. 8. *Nor any oppreſſed ſhall paſs through them any more, then may we expect that the Lords Law will be magnified and made honourable, Iſa.* 1. 42. 21. 23. *And the Law muſt go forth of* Zion, *and the Word of the Lord from* Jeruſalem, *Mich.* 4. 2. Then Righteouſneſs, Truth and Peace, ſhall kiſs each other, *Pſal.* 45. And the people ſhall be judged with Righteouſneſs, and the poor with judgement when there ſhall be *a Spirit of judgement to them that ſit in judgement; and ſtrength to them that turn the battle to the Gate, Iſa.* 28. 56. For the Spirit of the Lord muſt then eminently be given to Rulers and Judges, who muſt be annointed for the due execution of that great Ordinance, as the 70 of old, *Numb.* 11 17. 27. *Numb* 27. 18. 20, 21. as the *Joſhua's, Deut.* 34. 9. the *Othniell's, Jud* 3. 9, 10. the *Sampſons, Jud* 14. 6 the *Samuels,* 1 *Sam.* 3. 20. the *Davids,* 1 *Sam.* 16. 13, 14.

14. when the feeble ſhall be as *David*, and the *Davids* as Angels, *Zach.* 12. 8. *When righteouſneſs ſhall run down as a mighty ſtream, and peace ſhall be extended like a River*, Iſa. 66. 12. *And Wiſdom and Knowledge ſhall be the ſtability of theſe times*, Iſa. 33. 6.

And this ſhall be the ſeaſon when there ſhall be no more Curſe, as the Text ſaith, when the Throne of the Lamb ſhall thus take place, intimating that the abuſe of the Throne has brought in a Curſe which is a great truth; for righteous Rulers are not more to be eſteemed a bleſſing than evil and wicked Rulers are eſteemed a Curſe, which are given therefore as a judgment and Curſe for ſin, as well as to be a Curſe, as *Lev.* 26. 17. *Judges* 2. 14. *Dent.* 28. 47, 48. 2 *Kin.* 17. 19. *Iſa.* 10. 5. 42. 24. *Iſa.* 3. 4. *Eccleſ.* 10. 16. 4. 13, 14 *Iſa.* 3. 4. 13.

Thus have we taken a view of that Throne of God and the Lamb, that is to be in new *Jeruſalem* the City of God: We ſhall alſo obſerve to you that *Babylon* hath a Throne in her alſo; but it is *the Throne of the Devil*, Rev. 2. 10. *The Throne of the Beaſt*, Rev. 16. *even that Seat or Throne that the Dragon gave him*, Rev. 13 *who reſigned to him his Power, Seat and Authority*, Rev. 13. 2. A throne of Violence, Miſchief, Blood and Iniquity, from whence has proceeded all manner of unrighteouſneſs, they having thereon eſtabliſhed miſchief by a Law, and becauſe it hath been in the power of their hands: *therefore have they*

exacted it with all manner of cruelty and oppreſſion; for in her is found the Blood of the Prophets and of Saints, and of all that are ſlain upon the earth, Rev. 18. 24. And therefore has the holy Spirit portraied the Beaſt, and where the Chief Rulers upon this Throne are to have *their Garments all ſtained with Blood of a Crimſon and Scarlet Colour, and to be drunk with Blood, Blood within and Blood without, a Scarlet Whore riding upon a Crimſom Coloured Beaſt,* and therefore is that cry under the Altar, *How Long ere thou avenge our blood at her hand.*

But the day is haſtening, when *Inquiſition ſhall be made after this Blood,* Pſal. 9. 12. *And when the Earth ſhall diſcloſe her Blood, and no more cover her ſlain,* Iſa 26. 21. *When the Righteous Sentence ſhall go forth from the Throne, give her Blood to drink; for ſhe is worthy,* Rev. 16. 6. with the reaſon of it; *for they have ſhed the Blood of Saints and Prophets; Fill her double in the Cup ſhe hath filled. when that Song ſhall be Sung, even the Song of* Moſes *the ſong of the Lamb,* viz. *Great and Marvellous are thy works Lord God Almighty, juſt and true are thy ways thou King of Saints, who ſhall not fear thee O Lord, and glorifie thy holy Name; for thou only art Holy; for all Nations ſhall come and worſhip before thee, for thy Judgments are made manifeſt,* And again, *Alleluiah Salvation, and Glory, and Honour, and power unto the Lord our God; for true and Righteous are his Judgments; for he hath judged the great Whore,*

Whore, which did corrupt the Earth with her Fornication, and hath avenged the Blood of his Servants at her hand. And again they said, Allelujah, Rev. 19. 1, 2, 3.

If you desire better information into the Idolatries, Hypocrisies, Treasons and cruel Butcheries of the Popish Antichristian Generation (if you have forgot the *Amarian* Cruelties, the Bloody *Irish* and *Peidmont* Massacres, with the burning of *London*) read two late pieces writ, one by Dr. *Stillingfleet*, and an other (giving you the History of these things out of their own writing,) by Mr. *Foulis*.

The

A Paraphraſtical Expoſition,

JOhn having ſeen a Viſion of the Deſtruction of *Babylons* old World, *viz.* in the paſſing away of her old Heaven in her Whoriſh Miniſtry or Church ſtate, and her old Earth in her Beaſtly Magiſtracy or Civil ſtate, has now a Viſion of *Jeruſalems* new World, wherein all things are made new, *viz.* In her new Heaven-Bride-like miniſtry or Church ſtate, and in her Lamb-like Magiſtracy or Civil ſtate, and which in Conjunction is diſcovered in the emblematical repreſentation of a Glorious City hereafter expreſſed.

9. And there came unto me one of the ſeven Angels, which had the ſeven Vials full of the ſeven laſt Plagues, and talked with me, ſaying, Come hither, I will ſhew thee the Bride the Lambs Wife.

And there was one of the ſeven Angels that having ſhewed me the deſtruction of the falſe Church, by the burning of a gaudy Whoriſh woman, *Rev.* 17. ſhews me here the exaltation of the true Church, by the repreſentation of a Beautiful comely Virgin, prepared and trimed as a Bride for her Husband.

And then me thought I was carryed unto the top of a great Mountain,

tain, and had ſpiritual diſcoveries of the new Teſtament Church that is built upon a Hill, *Mat.* 5. 14. And as the Angel had diſcovered to me *Babylon* the falſe Church in the figure of a great City was pleaſed by the emblem of a famous City to ſhew me new *Jeruſalem* the true Church, and by the ſituation, grandeur, beauty and excellent deſcent of the one, would have me to underſtand the Divine original perſpicuity, ſtability, greatneſs and holineſs of the other.

10 *And he carryed me away in the Spirit to a great and high Mountain, and ſhewed me that great City, the Holy Jeruſalem, diſcending out of Heaven from God.*

And then by obſerving to me that Divine Glory, which by a continued light as bright as the Jaſper and clear as Chriſtal, ſo ſhined upon it day and night, that there was no need of any other light (either Candle, Sun or Moon to lighten it) would have me underſtand that eminent and glorious preſence of Chriſt that ſhould now reſt upon the Church, tranſcending the Glory that ſhined about the Sanctuary, when of old he Tabernacled with

11. *Having the Glory of God, and her light was like unto a ſtone moſt precious, even like a Jaſper ſtone clear as Chryſtal:*

Ver. 23. *And the City had no need of the Sun, neither of the Moon to ſhine in it; for the Glory of God did lighten it, and the Lamb is the light thereof.*

Ver. 25. *For there ſhall be no night there.*

Chap. 22. 5. *And there ſhall be no night there, and they need no candle, neither light of the Sun; for the Lord God giveth them light, and they ſhall reign for ever and ever.*

men,

men, and to which he alludes, and by vertue whereof the Chriſtian Doctrine and Grace ſhall be ſo ſplendid and glorious.

12. *And had a Wall great and high, and had twelve Gates, and at the Gates twelve Angels, and names written thereon, which are the names of the twelve Tribes of the Children of Iſrael.*

The next thing that came to be obſerved in this glorious ſtructure, was an illuſtrious regular and well fortified Wall, planted to the four Quarters, and accommodated with proportionable Gates and Guards.

13. *On the Eaſt three Gates, on the North three Gates, on the South three Gates, on the weſt three Gates.*

14. *And the Wall of the City had twelve Foundations, and in them the names of the twelve Apoſtles of the Lamb.*

25. *And the Gates of it ſhall not be ſhut at all by day; for there ſhall be no night there.*

Giving me to underſtand hereby the ſalvation, ſtability and ſecurity now attending the Church in her freedom from all danger, both from within or without; being not only incompaſſed with an infinite Arm and all-ſeeing Eye, founded and invironed with invincible Apoſtolical and Prophetical Doctrine and Truth; but richly furniſhed with an Angelical faithful Miniſtry to defend and keep the ſame, who are continually at the open Gates, as to receive

receive and imbrace the faith from every Quarter, ſo as vigilantly to keep out and reject whatever may defile.

Afterwards the ſame Angel with a Golden Reed in his hand did meaſure, and give me the exact Demenſions and Symmetry of the City Gates and Walls.

15. *And he that talked with me had a Golden Reed to meaſure the City, and the Gates thereof, and the wall thereof*

Giving me to underſtand thereby the exactneſs of Rule and holy Order, that the Church will faithfully obſerve in all her Miniſtrations, who in every thing, both as to Doctrine, Worſhip and Manners, will lye level to the ſquare of Gods Word that Golden Met wand.

And that the Cubical ſquare thereof ſo well anſwering the Figure of the holy place in the Temple, bepeaks the Church in its now conformity to Divine appointment, even no leſs then as a Heaven upon Earth.

The next thing that ſo ſignally called for obſervation and remark, was the precious materials and the glorious Garniſhings of it, which was moſt manifeſt in that magnificent

18. *And the building of the Wall of it was of Jaſper, and the City was pure Gold, like*

unto clear Glaſs.

cent Jaſper Wall, aſtoniſhing Golden City and ſtreet, the moſt illuſtrious Pearl-Gates, and thoſe wonderful precious Stones that beſpangled the Foundations.

19. *And the Foundations of the Wall of the City were Garniſhed with all manner of precious Stones, the firſt Foundition was Jaſper, the ſecond Saphir, the third a Chalcedony, the fourth an Emerald.*

20. *The fifth Sardonix, the ſixth Sardius, the ſeventh Chryſolite, the eighth Beril, the ninth a Topaz, the tenth a Chriſopraſus, the eleventh a Jacinet, the twelfth an Amethiſt.*

21. *And the twelve Gates were the twelve Pearls, every ſeveral Gates was of one Pearl, and the ſtreet of the City was pure Gold, as it was tranſparent Glaſs.*

Diſcovering to me no leſs than the incomparable excellency of Jeſus Chriſt in his Name, Nature and Offices, the incomparable precious head of their Glorious body, together with his pure and precious Doctrines, and the ineſtimable Gifts and Graces of his ſpirit, as manifeſted in the Hearts and Lives of the Saints.

22. *And I ſaw no Temple therein, for the Lord God Almighty, and the Lamb are the Temple of it.*

The City in all its parts being obſerved, the Acceſſories to render it accompliſhed in all reſpects are nextly taken notice of, the firſt whereof is the extraordinary Temple that was in it, God and Chriſt being the Temple thereof, which inſtructed me

me that it was no litteral and material but a myſtical and Spiritual Temple, Chriſt Jeſus, God Man, the living precious foundation corner ſtone, and the Saints as living precious ſtones built upon him, making up together this myſtical Temple, as 1. p. 2. 5. 2 *Cor.* 6. 16.

24. *And the Nations of them which are ſaved, ſhall walk in the light of it, and the Kings of the Earth do bring their glory and honour unto it.*

26. *And they ſhall bring the glory and honour of the Nations into it.*

The next thing that heightens the glory and encreaſeth the Grandeur of this famous City, is the conflux and great reſort of the Nations, and Kings of the Earth with their riches and honour into it, in alluſion to *Solomons* dayes, as expreſt, 2 *Cron.* 9. 22.

Intimating that in thoſe days Chriſtianity ſhall be eſteemed the greateſt Honour, Grace and Godlineſs, and the preſence of Chriſt will be moſt prized and regarded. When there ſhall be ſuch Kings, that will value Chriſt more then their Crowns, as *Rev.* 4. 10. When goodneſs ſhall go for true greatneſs, and Godlineſs for the beſt gain.

Then

27. *And their ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination or maketh a lye, but they which are written in the Lambs Book of life.*

Then are the Characters of thoſe given, that ſhall have the honour to be admitted into this famous place;

1. Negatively, viz. no Pagan Idolaters nor Anti-chriſtian lyers, that belong to the Beaſts, Catalogue, But

2. Affirmitively ſuch only as by the Lambs Regiſter ought to have entrance.

Intimating that how ever there ſhall be ſuch flocking into the Church of Chriſt, and that it ſhall ſo wonderfully increaſe, as *Iſa.* 54. 1, 2, 3, 4. Yet will ſhe not greaten her ſelf, as *Babylon* uſed to do, by taking in good and bad, and letting in the World into the Church; No there ſhall be no ſuch admiſſions; but onely ſuch muſt enter therein, as anſwer the qualifications laid down in Gods Word (or Lambs Book) that do by living fruits of Faith and Repentance, witneſs Saintſhip, and teſtifie thereby that they are called choſen and faithful, and ſo entering the Gate Chriſt, do paſs by the Watch-men, the faithful miniſtry to ſhare and partake of the Priviledges of the Church.

The

The next bleſſing and benefit accrewing, is the plentiful rich proviſion, that is provided for the ſupply both for neceſſity and delight, comprized under the Water and Tree of Life, alluding to the Tree of Life in the Garden and *Ezekiels* River, *Ezek.* 47.

Chap. 22.

1. *And he ſhewed me a pure River of water of life, clear as Cryſtal proceeding out of the Throne of, God and of the Lamb.*

2. *In the midſt of the ſtreet of it and of either ſide of the River was their the Tree of life, which bare twelve manner of fruits, and yielded her fruit every moneth: and the leaves of the Tree were for the healing of the Nations.*

Intimating that the glorious preſence, that had ſo inricht the Church, ſhould by a plentiful rich ſupply of Spiritual grace (flowing from the Throne of Grace) ſo maintain the ſame continually, that each ſhall have ſuch ſtore, that out of their bellies ſhall flow Rivers of living water, *Jo.* 7. 38.

Laſtly, To Crown this bleſſed and glorious ſtate, there is a Throne erected as well as a Temple, wherein his maked ſervants ſhall ſee his Face that ſerve him.

3. *And there ſhall be no more curſe; but the Throne of God and of the Lamb ſhall be in it, and his ſervants ſhall ſerve him.*

4. *And they ſhall ſee his face and his name ſhall be in their foreheads.*

Intimating that Satans Seat, *Rev.* 2.13. And the Beaſts Throne, *Rev.* 16. That brought the curſe, being removed, the Lambs Throne inſtead thereof is erected; wherein his Servants that are his Sealed ones, *Eph.* 1.13. 2 *Tim.* 2.19 And that by a viſible Holy profeſſion bear the Lambs Name in their Foreheads and injoy his preſence, ſhall ſerve him therein, and ſhall as his Subſtitutes and Vice-gerent manages the affairs of his Kingdom and Soveragnity, to his glory and praiſe as Satans inſtruments and ſervants did before, order and diſpoſe in the Beaſts Kingdom. *Amen, Allelujah.*

The

The First Question necessary to be spoken to, for the better clearing what hath been before asserted relating to the thousand years Reign, is.

WHether the thousand years Reign is not yet past, as *Brightman*, *Napier*, *Fox*, &c. formerly *Hamond*, *Durham*, *Harvey*, and others more lately do assert from such like reasons as these that follow, which I have gathered out of their writings, *viz.*

1. Because (as they suppose) the Dragons casting down to the Earth in the 12*th*. Chapter is one and the same with his being bound and cast into the bottomless pit in the 20*th*. Chapter, and therefore must the *Epocha* of the thousand years, of the Saints Reign mentioned, *Rev.* 20. be reckoned from the fall of Heathenism in *Constantines* time, and so is expired many years since.

2. Because of the Order of the Prophecy, as expresst in the 20*th* and 21*th*. Chapters, the new Heaven, and the new Earth, and the new *Jerusalem*, containing a visible Kingdom on Earth, is so long after, not contemperaneous with the thousand years.

3. Because Christ is personally to appear in the

new *Jerusalem*, so inconsistent with the thousand years state.

4. Because of the duration of the new *Jerusalem*, so much beyond the thousand years, one being limited, the other for ever.

5. Because of the agreement of the Heaven and Earth passing away, *viz.* the matteriall *Rev.* 20. 11. with *Rev.* 21. 1.

6. Because the *Gog-Magog* Host cannot come out of the new Heaven.

To which I reply speaking to them in Order. And therefore in answer to the first Reason I say,

That the subduing of the Dragon with seven Heads and ten Horns with the Crowns upon his Heads, and casting him out of Heaven to the Earth by *Michael*, *Rev.* 12. 8, 9. Is not, nor cannot be the same with his apprehending, casting into, shutting up, and sealing in the bottomless pit for a thousand years by the Angel that comes from Heaven, which I prove from these four essential differences.

1. From the point of time, when each casting down was.

2. From the different places, where done.

3. From the different actions and circumstances in each.

4. From the different ends in both.

First, From the difference of time, when these two castings down were, which may appear in the particulars following, *viz.*

1. That in the 12*th*. Chapter was before the Beasts

Beasts rise, that in the 20*th.* after his ruine.

2. That in the 12*th.* was before the 42 Months or 1260. days, and that in the 20*th.* after.

3. That in the 12*th.* was upon the treading under foot the Holy City, and that in the 20*th.* upon the erecting, or restoring it.

4. That in the 12*th.* takes place under the sixth Seal, and that in the 20*th.* not till the seventh Trumpet, which is no less then 1260. years difference in time.

Now that the Dragons casting to the Earth in the 12*th* was according to these forementioned characteristical notes, viz. before the Beasts rise, or 42. Moneths taking place, when the City was troden under foot, and in the time of the sixth Seal, is fully owned and asserted. And that this binding was not till the Beasts ruine, end of fourty Moneths, the restoring of the City, and the seventh Trumpets sounding, I thus prove

If the Dragon was not bound, but free under the first six Trumpets of the seventh Seal, it remaines he must be bound under the seventh, and so consequently at the end of the 42 Moneths, and Beasts ruine and restoration of the City, which are all as contemporaneous as the other four. But that he was not bound under the first six Trumpets, I thus prove,

1. Not under the six first Seals; for then he wore the imperial Crown upon his head, and so fought *Michael* under the sixth Seal, *Chap.* 12. 3, 7. *Chap.* 6. 12, *&c.*

2. Not under the Six first Trumpets; for then was the time of the womans being in the Wilderness, wherein the Dragon is so far from being bound, that he casts flouds out of his mouth after her, and makes War with the remnant of her seed, that keep the Commandments of God, and the Testimony of Jesus, *Rev.* 12. 13, 15, 17.

3. Neither under the Beasts Reign; for they that follow the Beast worshipthe Dragon, *Rev.* 13. 2,3,4. The false-prophet also being one of his Leiutenants, and delegates, works wonders and deceives the Inhabitants of the Earth. And how can he be said to be bound, and so bound too, that he shall not deceive them at all during tha this binding, as *Rev.* 20. 3. when he all along this time aforesaid plays such Rex, not only by himself, but substitutes.

4. That he was not at liberty till the destruction of the Beast, which is one and the same time with the six Trumpets, appeareth; for upon the pouring out of the sixth Vial, there is a confederacy, combination, and conjunction, in preparation to the great Battle, by sending their Emissaries to the Kings of the Earth to gather them thereto, and accordingly we have these three great Leaders, with the Kings, Captains, *&c.* gathered to *Armageddon*, *Rev.* 16. 16. and the success of the Battle, *Chap.* 19. *viz.* the routing and destruction of the Armies, the taking of the three Generals, and the Sentence that was past, and executed upon them, *viz.* the Beast and false-prophet to be cast alive into the lake of fire,

and

and the Dragon to be bound, and caſt into the bottomleſs pit as a cloſe priſoner for 1000. years, and afterwards to be caſt into the lake, where the Beaſt and falſe-prophet were caſt a thouſand years before, being all one and the ſame ſtory.

By which it manifeſtly appears the Dragon was at liberty, and unbound, till the Beaſt and falſe-prophet were ruined and deſtroyed.

Mr. *Fox* himſelf doth in *p.* 130. of his firſt Book, calculate the 1000. years to ſucceed the 1260. days or 42. Months, and the Witneſſes, death and reſurrection: But withall (it is true) doth conclude thoſe miſtical Numbers to contain no more than 294. years, *viz.* from the Death of *John* Baptiſt, to the end of *Maxentius* and *Licinius*, and the 1000. years to commence from *Conſtantine*.

Secondly, As theſe two Actions differ in point of time, ſo alſo in point of place, *viz.* that of the 12*th* appears (upon the War in Heaven) to be a caſting down from thence, by *Michael* and his Angels that ſubdued him: But this in the 20*th* ſeems to be a Scene acted in another place, *viz.* not in Heaven, but by an Angel coming down from Heaven, *viz.* to the Earth where the Dragon was, and in the *Armageddon* rout apprehends him upon the Earth, and caſts him not out of Heaven to the Erth, as before, but out of the Earth (as it were under the Earth) into the bottomleſs pit.

The one being a caſting him out of that Empire he poſſeſſed in the Roman world, when *Conſtantine* (as a type of the man-child that muſt

rule the Nations) did vanquish *Maxentius* in the West, and *Licinius* in the East, to the possessing their Dominions (with his own) which extended over a good part of *Asia* and *Africa*, and over the greatest part of *Europe*, with the Metropolis and principal seat *Rome* it self.

The other a casting him out of the Empire, he shall enjoy at the *Armageddon* Battle, which will comprehend no less than three whole parts of the world, yea all that the ten horned Crowned Beast possesseth not: the Dragons circuit then containing *Asia*, *Africa* and *America*, whether *Turk*, *Mogul*, Emperours of *Persia*, *China*, *India*, *Prester John*, or *America*, north or South, the Beast bearing sway in the *European* Territories only; the whole Heathenish Rule being then called Dragon, in distinction from the Beast, or Antichristian powers, and yet both together doth but make up that fourth Monarchy, that extends it self to the four parts of the world; for they in conjunction (as you find, *Rev.* 16. 13, 14.) command and influence the whole world, which Christ is to vanquish in the fifth Monarcy, that the Kingdoms of this world may become the Kingdoms of our Lord and of his Christ, and the City of God be of as large an extent, as the City of the Nations, which *Constantines* Dominion heretofore was not; for he had no part of *America*, but part of *Asia*, and *Africa*, and not all *Europe*, and of far less extent is the *Turkish* Territories, supposed to be the Dragon.

And so upon the Dragons second foil, he is neither to have place in Heaven, *viz.* in the *Roman* world

world or *European* Territories, the principal part thereof, that was poſſeſſed by the Beaſt, nor yet in the Earth, viz. in the heatheniſh Rule and Soveraignty, all which is to be in the hands of the Saints, during the thouſand years, and the Dragon as far from either as a perſon that is ſhut up, and fettered and chained in a Dungeon.

Thirdly, From the different Actions and Circumſtances relating to the one and the other, as expreſt in each Chapter; nothing related in the 20*th* appearing to be in the 12*th*, nor any thing in the 12*th* to be tranſacted in the 20*th*.

In the 20*th* there are four things related of the Dragon.

1. That he was apprehended by an Angel deſcending from Heaven.

2. That he was bound or chayned by the ſaid Angel.

3. That he was caſt into the Bottomleſs Pit.

4. Shut up and ſealed therein for a Thouſand years, but none of theſe in the 12*th* Chapter.

Neither is that Fighting in Heaven, nor caſting down of the Dragon from Heaven to Earth, as expreſt in the 12*th*, once ſo much as named in the 20*th*, but the contrary as before.

Fourthly, From the different end of the Dragons dealing with, in one place and the other; Becauſe,

1. In the Twelfth Chapter he is caſt out into the Earth (not there to be Bound) but to wander up and down at his pleaſure, which further appears; Becauſe he was

2. To torment, vex, diſturb and deceive the In-

Inhabitants of the Earth, and therefore is Wo pronounced to them, becauſe of that great wrath he comes down to them in *verſe*, 12

3. To annoy the Church by perſecutions, ſtirring up of War, caſting Flouds out of his mouth againſt her, as being full of wrath againſt the woman, and the remnant of her ſeed that keep the Commandments of God, and have the Teſtimony of Jeſus; Whereas in the 20*th* it is expreſly laid down as one eſſential reaſon of his binding and caſting into the Pit for a Thouſand years, *That he ſhould deceive the Nations no more, till the Thouſand years were expired.* And the Church was to be ſo far from annoyance and diſturbance by him, or any of his accomplices, that they are ſaid to ſit upon the Thrones in a Reigning, peaceable poſture, and all enemies under their ſubjection; which ſtate doth not poſſibly admit of ſuch Satanical diſturbances.

Theſe things being ſo, it then appears, that there is a manifeſt miſtake in that firſt Reaſon urged,

And that the *Epocha*, that is made of the Thouſand years in *Rev.* 20. muſt not be reckoned from *Conſtantines* caſting down Heatheniſm in the downfall of the 10 horned Imperial Dragon, which was before the 42 months under the Sixt ſeal, during the treading under foot the holy City, before the riſe of the Beaſt.

But at the binding and reſtraint of thoſe Heatheniſh Governments influenced by the Devil that

that ſhall be exerciſed all the World over, in diſtinction from the Beaſtly or Antichriſtian powers and at the end of the 42 months, the finiſhing of the Beaſts reign, the building of the City or new *Jeruſalem* and the ſounding of the ſeventh Trumpet.

But now in anſwer to that Objection; What Kingdom of Chriſt in the hands of his Saints could that be, that during the Thouſand years was ſo expoſed to the Dragons and Beaſts rage, wrath, fury, perſecution, ſo ſhut up in the Wilderneſs, ſo hunted, ſlaughtered and deſtroyed? It is ſaid in anſwer, that it is only an inviſible and ſpiritual Kingdom that is there intended.

But that it cannot ſo be underſtood, let the Text it ſelf be the Judge, which Firſt aſſigns Reſurrection and Life to be the undoubted marks and characters of the Church of Chriſt in this their Reign, as death and not life to be the mark writ upon Antichriſts Church (the *Antitheſis*) For as during the Dragon and Antichriſts Reign, the true Church was in a ſtate of Death and Bondage, *viz. Civil death. Rev.* 11. 7, 8, 9. *Rom.* 8. 36. So now is the Falſe to take its turn in the valley of the ſhadow of Death, and to give an account with their lives and liberties for all the cruelty they have exerciſed to the members of Chriſt. *Rev.* 11. 13. 18. 6, 19. 2. Who are therefore during the Saints Reign ſaid not to live, viz. *a Civil Life*; The Life of the one being the Death of the other, which you'l find are not only

only the plain words and true sense of the place, but what is so agreeable to the parallel place. *Rev.* 11. 12, 13, 14. 15. For when the witnesses rise and ascend, then Wo and Destruction befalls their enemies, which can no wayes be confined to a Spiritual and Invisible Resurrection and Life, without manifest injury to truth, and spoiling the very drift and scope of the holy Spirit in the Prophecy.

Secondly, We have also in the Text, Thrones and Judgment assigned to this Reign, which are certain infallible Ensigns and Characters of visible Rule and Authority, when as Judges they shall sit upon Thrones, judging their enemies, who have in a judicial way judged them all the time of their Reign, and which by no means can be confin'd to Spiritual and Invisible Thrones and Judgment.

Thirdly, This Reign of the Saints is further held forth as a reward of their sorrow and suffering and faithfull witness to Christ, under Antichrists Reign, which was not Spiritual and Invisible, but open and manifest, as now their reward must be; Antichrist being now turned off the stage, and they having suffered with, or for Christ, must now Reign with, or for him: As *Rev.* 5. 10. 7. 14, 15, 16.

Fourthly, From what already hath been said from the Text, as to the end of the Dragons binding, that he might not deceive the Nations any more during the thousand years, which is explain-

explained afterward to be a ſtirring them up to annoy and diſturb the Saints, which he doth after his releaſe to the encompaſſing the camp of the Saints and the beloved City; Which is a further fuller demonſtration of their viſible rule: For during the ſaid ſeaſon of a thouſand years, they are to enjoy abſolute peace and quiet; for Satan being bound by Chriſts chains and Laws, the Nations are preſerved from deceit, and the Saints thereby kept in tranquility, as the bleſſed effect of Viſible Rule and good Government.

Beſides the contriving of an Inviſible ſpiritual Reign to the thouſand years, is in my judgment as inconſiderate, as inconſiſtent to the truth: for ſince there were any Saints in the World, it may be ſaid, they ſo Reigned, and ſo all ages both before and ſince might as well be eſteemed the Saints Reign, as that thouſand years; ſo that if the thouſand years be paſt, then is the Saints Inviſible ſpiritual Reign paſt alſo, which none upon ſecond thoughts will in any wiſe affirm.

Object. But it is ſaid if it be not ſpiritual and inviſible, what will you make of *Rev.* 12. 10. It being there ſaid upon the Dragons caſting down, that now is come *Salvation and ſtrength and the Kingdom of our God,* and the power of his Chriſt, and in *Rev.* 7. 15, 16, 17. As contemperaneous therewith, It is ſaid that the ſealed ones are upon the Throne of God and ſerve him day and night, *&c.* and the Lamb in the midſt of the Throne feeds

feeds them, compared also with a parallel place. *Rev* 5. 9, 10. Where the new Song is sung upon the opening of the Seals; *Thou hast made us unto our God Kings and Priests, and we shall Reign on the Earth.* Now all this must either relate to an invisible Kingdom and Reign at this time, or visible, but the latter it could not, because of the Beasts Reign that so immediately took place.

To which I reply, First as to *Rev* 12. 10 that that action of outing the Heathen Rulers with their Gods and Diabolicall worships, overturning their Temples, executing Judgment upon those, that so long murdered the Saints upon the account of Christianity, and this too to bring into the supreme Government of the World, one that would manage it for and under Christ, and for the good of his Saints, was no doubt as stupendious a change in the Romane World, as it was a manifest real type of what should hereafter be, when the Manchild should indeed take to himself his great power and Reign. And this no doubt was an actual putting forth of Christs visible power, Kingdom and Authority; For the quarrel betwixt *Michael* and the Dragon, as the Text stateth it, was, whether the Dragon or Manchild should rule the Nations; and the War accordingly was in Heaven; not as some notion it, only in and concerning the Religions then professed in the World, viz. whether *Christ* or *Jupiter* should be worshiped; but who ought to have

the

the Government of the World, without which their Idol Gods, Temples, and Worſhip could not have been ſo abandoned, as thy were upon that wonderfull change. For by Heaven here where the War was and out of which the Dragon was caſt, and into which *Conſtantine* entred, was the Viſible Government and Authority that was exerciſed in the Romane World; as Mr, *Mede* very learnedly, and the Aſſembies Annotations with Mr. *Bernard* and others with great demonſtration do illuſtrate, as is before demonſtrated, to which the Reader is referred. Though this muſt alſo be granted, that this viſible Authority thus gained on Chriſts behalf continued but a ſhort ſpace, and was after *Conſtantines* time eclipſed, as one well obſerves, ſaying, *Thus it was at the beginning of this turn of things, this Reign and Kingdom ſoon clapt in again as the Sun in a Cloud, in reſpect to the outward ſplendour of it*, asintimated. *Rev.* 12. 5.

And as to that urged from *Rev.* 7. 9, 10. 15, 16, 17. 5 9, 10. As belonging to this time, I conceive upon better conſideration it will be found to be a clear miſtake.

Becauſe they properly belong to the Seventh, not the Sixth Trumpet being the ſame Palm-bearing multitude, who are the Citizens of the new *Jeruſalem.* as *Rev.* 21. 4. *with* 7. 6. where it is ſaid in both places; *They ſhall hunger no more nor thirſt any more, and that the Lamb ſhall feed them,*

them, and lead them to the living Fountains of Water, and that God ſhall wipe away all tears from their eyes.

They are alſo the 144000 ſealed and marked ones mentioned to ſtand with the Lamb upon mount Zion ſinging the New ſong *Chapter* 14. which is no other then the New ſong mentioned *Rev.* 5. 9, 10. and ſo all belonging to one and the ſame time, viz Chriſts Reign, when they are made Kings and Prieſts upon the Earth, to the New *Jeruſalem-ſtate* and to the Sounding of the ſeventh Trumpet.

But it is ſaid, This Song was ſung upon the opening of the ſeals; It is true, it was ſo, and you'l find upon the opening of the ſeventh Seal, brings on the ſeven Trumpets and ſeven Vialls, and the ſeventh Trumpet and ſeventh Vial, contemporize with the New *Jeruſalem* or ſeven *Mellennium*, and ſo finiſheth the myſtery of God, and therefore properly applyed to them, but ſhort of them, can in no ſence be either pertinent or true.

To the ſecond Objection, as to the order of the Prophecy, I think I need do little but return that Obſervation for the Solution, viz *That for the order of things to be done, whereof the* Revelation *ſpeaketh, we muſt ſearch that in the Seal-prophecy, which ends with the* 11th *Chapter; all that follows being only a more plentifull declaration of things hinted before, and ſo the order is not ſo much regarded in this latter prophecy, that* (viz the Order)

Order) *being to be fetcht out of the former.* Which is true, For you will find in this latter Syſteme of Prophecies from the 11*th Chapter* that the former part of the 12*th* takes place before much of the 11*th*; and the former part of the 13*th* the latter part of the 12*th*: And good part of the 11*th* contemporizeth with (if not precedes) much of the 14*th*: The 18, 19 and 20*th* is an explanation of the 17*th* or rather all from the 11*th Chapter* to the end is but an enlargement and expoſition of what is epitomized in the 11*th*, where under the witneſſes prophecy, Death, Reſurrection and Aſcenſion is held forth the Beaſts riſe, rage and ruine and the taking place of Chriſts Kingdom which the mind of wiſdom (warily obſerving the parallel of Synchroniſms) muſt get the diſtinct knowledge into each, as laid down mixedly from the 11*th* to the end.

And that no ſuch order, as is ſuggeſted, is to be obſerved, nor any ſuch diſtance betwixt them as imagined; But that the New *Jeruſalem*, beloved City, new Heaven and Earth or City of God is one with Chriſts Kingdom in the thouſand years, may appear from theſe following conſiderations, viz.

Firſt, Becauſe upon the deſtruction of the fourth Monarchy, viz. (the Whore and Beaſt or the Magiſterial and Miniſterial part of Antichriſt) the thouſand years Reign of Chriſt and the Saints begin; or the marriage of the Lamb,

or new Heavens-state (being both one, as *Rev*, 19. 7. 21. 2.) takes place; and therefore are the *Hallelujahs* sung by the Church for the Salvation, Glory, Honour and Power, that Jesus Christ takes to himself thereupon. *Rev.* 19. 6, 7, 8, 9.

Secondly, Because it is fully manifest, that the beloved City is in being during the thousand years: For upon the Dragons release he stirs up the Nations against the City of God, and accordingly is the *Gog-Magog* design to besiege and encompass it, which is no less in circuit than the whole Earth, being the *Antithesis* to great *Babylon* the City of the Nations: for as one goes down, the other goes up, in the beginning of the thousand years, by which it is undenyable, that during the thousand years the beloved City had a being, and for better satisfaction herein, you may see Mr *Mede p.* 24. upon his *6th Synchronism*.

Thirdly, Because of the *Harmonious* marks, and Characters, that accord with both in their taking place in the World, viz.

1. Doth the new *Jerusalem* enter, when the seventh Trumpet Soundeth and the Kingdoms of this World become the Kingdoms of our Lord, and of his Christ? *Rev.* 11. 15, 18. So doth the thousand years. *Rev.* 20. 4, 6. comparde with 19. 6.

2. Doth the new *Jerusalem* take place upon the pouring out of the Vials, and finishing the mystery

myſtery of God *Rev.* 10. 7. when the Angel of the Vials ſaith it is done? *Rev.* 21. 6. So upon the pouring out of the ſeventh Vial upon the deſtruction of the Beaſt, when the thouſand years begin, as *Rev.* 19. 21, 22. *Rev.* 20. 1. It is alſo ſaid, It is done. *Rev.* 16. 16, 17.

3. Is one the beginning of Chriſts viſible Kingdom upon the Earth? ſo is the other. *Rev.* 20. 4, 6. 19 6.

4. Is one the time of the Marriage of the Lamb with his Church and people. *Rev.* 21. 3, 9. ſo is the other, *Rev.* 19 6, 7.

5. Is one the time of *Jacobs* reſt from his ſorrow, and from his fear, and from his hard bondage wherein he was made to ſerve. *Iſa.* 14. 2. So is the other, that ſeventh day or ſeventh thouſand years or great *Sabbatiſm.* Heb. 4. 9. When all enemies, Kings of the Earth, and their Armies are brought down, and Satan bound, and Saints as Kings and Prieſts aſcend the throne and peaceably Reign. *Rev.* 20 4, 6.

6. Is there to be building, planting, marrying and giving in marriage, procreation, enjoyment of Liberty, Peace, Eaſe, plenty in the new *Jeruſalem*, new Heaven and Earth-ſtate? as is affirmed from *Iſai.* 65. 21, 33. So alſo muſt be the thouſand years; where Chriſts virtual preſence is in that myſtical Reſurrection-ſtate: For neither before, nor after the thouſand years ſhall there be ſuch a ſtate to the Church; therefore it muſt be in the thouſand years: After the

thousand years is the Judgment day, Corporeal Resurrection, and personal coming of our Lord Jesus, as I have at large proved elsewhere, when all the Saints are in glorified bodyes, as 1 *Joh.* 3. 20, 21. *Phil.* 3. 20, 21. 1 *Thes.* 4. 15, 16, 17. 1 *Cor.* 15. 51, 52. And that as well the changed, as raised Saints in which state it is expressly said *Luke* 20. 34. That they who shall be accounted worthy to obtain that World and the Resurrection from the Dead, (Mark that not onely the raised Saints, but whoever shall be accounted worthy to obtain that World, taking in the changed also) neither marry, nor are given in marriage, neither can they die any more; for they are equal to the Angels, and are the Children of God, being the Children of the Resurrection; so that this above all contradiction asserted, that they which partake of the Angelical glorious state in the World to come, are not capable of such sensitive enjoyments; therefore of necessity must it bee before in this new Heaven, new *Jerusalem*, or 1000 years state.

7. Is the new *Jerusalem* or City of God, extensive over the whole Earth, as great *Babylon* the City of the Nations was? So is the Reign of Christ in the thousand years. *Rev.* 20. 9.

8. Is this glorious City made up of living, not dead stones and materialls? so is the Church of Christ in an especial manner during the thousand years. *Rev.* 20. 6. *Eph*, 2. 19.

The

The third *Object.* againſt the Harmony or oneneſs of theſe two ſtates is; becauſe of thoſe Scriptures that ſo poſitively in their apprehenſions aſſert Chriſts perſonal preſence in the new *Jeruſalem*-ſtate, ſo inconſiſtent with the 1000. years, after which is to be the *Gog-Magog* attempts. The Scriptures uſually mentioned are, *Rev.* 21,3. 22. 22. 3. The Taberhacle of God is with men, and he will dwell with them, and God himſelf ſhall be with them. The Throne of God and of the Lamb ſhall be in it, and his ſervants ſhall ſerve him, and they ſhall ſee his face, *&c.*

To which I would ſay in the firſt place, that if I have reaſoned right in anſwer to the former Objection about the order, it neceſſarily and undeniably follows, that theſe Scriptures that ſpeak of Gods Tabernacling, and dwelling with men, and men beholding his face, muſt be underſtood of a vertual preſence and co-habitation, and not perſonal and proper: which I think will be eaſily granted by them, eſpecially that acknowledge the thouſand years inconſiſtent with the perſonal preſence, the Analogy of Faith being to be kept in all our interpretations and expoſitions.

But ſecondly, neither is there any thing expreſt in theſe Scriptures, that neceſſitates literal underſtanding, ſo as to inforce a perſonal preſence, much of the ſame being expreſt elſewhere relating to Goſpel days, of the vertual preſence, as 2 *Cor.* 6. 16. for ye are the Temple of the living God, as God hath ſaid, I will dwell in

them and walk in them, *Rev* 2. 1. Christ is said to walk in the golden Candlesticks or Churches, and the great priviledge of Saintship, is to hold Communion with God, to maintain fellowship, to walk with him, to enjoy the light of his Countenance, and to see his face; The Scriptures I need not quote being so well known.

Thirdly, That the personal presence cannot be in the new *Jerusalem* state, as granted it cannot be in the thousand years, I refer you to those many Arguments, Reasons and Scriptures given in the former part.

The fourth *Objection* is from the duration of the new Heaven or new *Jerusalem*, which is said to be set without date, and to be for ever and ever, *Chap* 22. 5. and to remain before God as an immoveable pillar, *Isa.* 66. 22. and *Daniel* calls it an everlasting Dominion, which a Kingdom expressly bounded with a thousand years cannot be called.

To which I answer, that there is no concluding Argument in this neither; for what is more frequent in Scripture, than by the terms ever, yea ever and ever, and everlasting, to mean some space of time, yea and that sometimes a term short of a thousand years too. Is not the Covenant of Circumcision called a perpetual and everlasting Covenant? *Exod.* 31. 19. *Gen.* 17. 13. The Priesthood an everlasting Priest-hood? *Exod.* 40. 15. The Temple is said to continue for ever? 1 *Kings* 8.

8: 13. with everlasting Gates, *Psal.* 24. 7, 9 The servitude of the *Israelites* till the Jubile for ever, *Exod.* 21. 6. *Deut.* 15. 17. *Lev.* 25. 39. *&c.* The Land of *Canaan* was given the Children of *Israel* to inhabit for ever and ever, *Jer.* 25. 5. The seventy years Captivity is called perpetual, *Jer.* 25. 9.

Therefore I conclude, that there is no Ground or warranty at all upon such niceties to draw such singular conclusions, and not only to slit, separate, and divide these States, but to set them at such a vast distance, a thousand years at least, which indeed makes a wide breach in the Prophecie, and run upon that Rock of setting the thousand years so far off, as to be past already, which I conceive is not to be reconciled either with the spirits interpretation in this Book, the scope of the place, or other Scriptures, and necessarily runs upon a thousand inconveniences.

The fifth *Objection* is, that out of the *Rev* 20. 11. where because it is said the Earth and Heaven fled away at Christs appearance, so as there was no more place for them: therefore it is concluded, that it is the same Heaven and Earth, *viz.* that in the 21. 1. is said to have past away, as the first Heaven and Earth to make way for the new Heaven and Earth or new *Jerusalem*.

But I conceive they are as different in their Natures as they are in their times, being a thousand years distant at least from each other; the one

Rev. 21. 1. being the mistical Heaven and Earth, outward, visible Rule, Dignity and Soveraignty, such as the Dragon, Beast and false-prophet have exercised in the fourth Monarchy, as is before largely proved, not only from the scope of the place, and many Scriptures of the Prophets, but from the excellent observation of Mr. *Mead*, Assemblies Annotations, Mr. *Bernard*, &c. in this place; for now the old Heavens and Earth in the fourth Monarchy being past away in order to its Antithesis taking place, the new Heavens and Earth or new *Jerusalem*, Saints Reign, or fifth Monarchy in the thousand years, which the 65. *Isa.* 17. &c. fully demonstates, evincing it to be a state, wherein there is to be Building, Planting, Marrying and giving in Marriage, enjoyment of peace and plenty by the Saints and Elect, which are utterly inconsistent to the personal Reign of Christ, after the erecting of the white Throne in the Judgment day. The other in the 20. 11. is the material old Heaven and Earth, that at Christs coming and personal appearing pass away, as 2 *Pet.* 3. 10. where it is said that the day of the Lord shall come, as a Thief in the night, in which the Heaven shall pass away with a great noise, and the Elements shall melt with fervent heat, the Earth also, and the works therein shall be burnt up, and the Heavens being on fire shall be dissolved, and that this intendeth the material Heavens and Earth, beyond all dispute the seventh verse tells us; that as the former Heaven and

Earth

Earth, *viz.* the old world was by Gods Word deſtroyed by Water, ſo the Heaven and Earth that is now, by the ſame word are kept in ſtore, reſerved unto fire againſt the day of Judgment and perdition of ungodly men, and this in order to thoſe material new Heavens and Earth, that in this time of reſtitution of all things muſt take place, wherein Chriſt and all his Saints in the general Reſurrection and Judgement (as this *Rev.* 20. 11.) in that his miſpharical Kingdom (after his Davidical or Monarchical Kingdom is over) ſhall Reign and Judge. Now the ſame Heaven and Earth, that *Peter* ſaith, ſhall at Chriſts preſence paſs away with a great noiſe, *John* ſaith here, The Earth and the Heaven fled away at his preſence (or from his face) erecting now his white Throne, where he will judge the wicked and ungodly.

The ſixth and laſt *Objection* that is to be ſpoken to, and indeed is ſignificantly urged, is this, *viz.* that if this thouſand years ought to be eſteemed the new Heaven and Earth, how then can it bring forth ſuch Vipers and Monſters, as *Gog* and *Magog*, who muſt either be of the firſt or old Heaven and Earth, or of the new: Not of the new; for they muſt remain, *Iſa.* 65. And if of the old, how then are they paſt away?

To which I reply, that this new Heaven and Earth, *viz.* the Monarchical Rule of Chriſt in the

the hands of the Saints over the Nations of the Earth, hath its date and lasteth but a thousand years, during also which time Satan is bound, *viz.* all worldly Empire put down, no Government in the hands of any, but Saints, and the Nations all in perfect subjection: But it is according to the decree of Heaven, that at the expiration of these thousand years, Satan shall be looſed, and then the Heathenish Nations, instead of subjecting to Christs Rule, will universally rebel and conspire against it; because they are only under, and in subjection to the Government of the new Heavenly state, but never of it, none of those that ever entred the holy City, and so in order to the fulfilling of Prophecie, to the dissolution of the old material Heavens and Earth, and bringing on the new, and to the introducing the misphatical Kingdom. All these wicked Rebels must not only by Christs appearing be destroyed by fire (who cometh in flaming fire to take vengeance of all that know not God, nor obey his Gospel) but also with the same fire will the material old Heaven and Elements (as before) melt with heat, and pass away; the Earth also and all its works be burnt up, that the new Heavens and new Earth according to promise may come on. And so will the Lord Jesus and the Saints continue therein to judge the quick and dead in that his misphatical Kingdom, till he deliver all up into the hands of the Father, that God may be all in all, 1 *Cor.* 15. 24, 28.

The

The second Question.

WHether the natural Jew is not concerned in the latter day, Promises and Prophecies, and particularly in those that relate to the pulling down Babylon, *and building of* Zion, *as* Maton, *and* Holmes, *and others affirm.*

Because as they intimate the promises, seemed chiefly to be made in their names and for their sakes, *viz.* to *Israel*, *Judea*, *Jacob*, *Ephraim*, *Benjamin* and their seed, and who by promise are to return to their own Land, under one Head, Shepherd, King, to enjoy their Liberty and Priviledge, their enemies being all subdued, and then the Nations are only to expect good and blessing in and from their happiness to whom must be the first Dominion, *Mica* 4. 8. and the Tents of *Juda* to be saved first, *Zach.* 12. 7. and therefore all other hopes, expectations and attempts for deliverance short of theirs to be vain, fruitless, and ineffectual.

Answ. It is true, the Prophets do seem in expres terms so to carry it in many places, & which therefore giveth the natural Jew, yet at such a distance and enmity to Christ, having the Vail before their faces, so much confidence to boast of their natural Priviledges, looking only at the bare Letter,

ter, and not at the Gospel mystery contained therein.

I shall therefore for your better information into this seasonable enquiry do these two things.

First, lay down some certain plain Rules and Principles to help us in the right reading and true understanding of the Prophets relating to the *Jews*, and those good things promised in their names, &c.

Secondly, From them draw some sound and safe Conclusions and inferences, for the better clearing of this great Question, and whereby it will appear (I doubt not) who are most concerned in the promises, the natural or spiritual *Jew*.

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1. *Rule*

1. *Rule.*

THat no promiſe, propheſie, or precept of the Scriptures be interpreted contrary to the Analogy of Faith, and the plain Principles aſſerted in the New Teſtament, *Rom.* 12. 6.

Goſpel Principles to be obſerved concerning the Jews.

1. *Principle.* THat Jeſus Chriſt by his death hath broken down the middle Wall of partition, and of twain hath made one new man, ſo that the believing Gentile hath the ſame priviledge with the believing Jew, being both built upon the ſame foundation of the Prophets and Apoſtles, Jeſus Chriſt being the chief Corner ſtone, *Eph.* 2. 14. to the end: inſomuch that now under the Goſpel neither Greek nor Jew, Circumciſed, *Barbarian*, *Scythian*, Bond or Free, but Chriſt is all, and in all, *Col.* 3. 11. and ſo he puts no difference betwixt any whoſe hearts are purified by Faith, *Acts* 15. 9. *Rom.* 3. 22. *Rom.* 10. 12. The inward Chriſtian Jew being now the only true Jew, *Rom.* 2. 28, 29. *Rev.* 2. 9. 3. 9. *Jer.* 9. 25, 26.

2. *Principle*, That the Jewiſh priviledges of being 1. of the fleſhly ſeed of *Abraham*. 2. Belonging

longing to this or the other Tribe, 3. Relating to their holy City or Nation. 4. Concerned in their Priest-hood, Temple, Altar, Sacrifices were all Typical, and by the Gospel esteemed Carnal, and Fleshly, and were all done away in Christ, *Col.* 2. 17. as may more particularly appear by the following Scripture instances.

First, As to the Natural seed of *Abraham*, *Mat.* 3. 9. *Say not within your selves we have* Abraham *to our Father but bring forth Fruits meet for Repentance and amendment of Life*, Compared, *Joh.* 8. 37, 38. *and do the works of* Abraham, *otherwise you are of your Father the Devil*, ver. 44. *Abrahams* true seed which are esteemed the seed of promise, is the believer, whether Jew or Gentile; for if they are Christs they are *Abrahams* seed and heirs according to promise, *Gal.* 3. 16. 29. 4. 28. Therefore whether to introduce a natural seed of *Abraham* to any Gospel priviledge out of Christ doth not deny the authority of these Scriptures, and thwart the new Testament, is submitted to consideration.

Secondly, The distinction of Tribes was also Fleshly and Typical, *Phil.* 3. *If any other man thinketh he hath whereof he may trust in the Flesh, I more: Circumcised the eighth day, of the Tribe of* Benjamin *an Hebrew of the Hebrews*, which he esteemed but dung and dogs meat for the excellency and Knowledge of Christ. And therefore the same *Paul* 2 *Cor.* 5. saith, *That henceforth know we no man after the flesh, yea though we have known*

Christ

Christ after the flesh, yet henceforth know we him no more: The only Tribe now is the Tribe of *Judah* into which the Kingship, Priest-hood, is transferred, the believers being Kings and Priests, the true Jew that is only of that Tribe of *Iudah*, being the inward Spiritual heart Circumcised Jew: therefore whether to hold forth any Principles or interpret any Scriptures to uphold a distinction of Tribes in this new body and Corporation under the Gospel, whereby the natural fleshly typical seed was distinguished of old, is not to thwart Gospel-principles, and no less than to deny Christ, to be come in the flesh.

Thirdly, The City *Ierusalem* which under the Law was called the holy City was typical, and so reputed Carnal under the Gospel, and therefore as belonging to *Hagar* the Bond-woman, was to be done away, and is therefore put in opposition to *Ierusalem*, which is above, *viz.* the new *Ierusalem*, which is the mother of us all, *Gal.* 4. 25, 26. *Heb* 12. 12. compared with *Esay* 54. being an explanation to each other.

Therefore whether now for any to interpret any Scriptures in the Prophets speaking of *Jerusalem* a holy City to be meant a material City that is to be rebuilt, and to become a Metropolis again amongst the Nations, and to be esteemed a holy City is not certainly to advance again Mount *Zina* above Mount *Zion*, is not to set up *Hagar* aboye *Sarah*, to bring in the City of Bondage again to the defacing the free City the new *Jerusalem*, which

is

is above all, and the mother of us all, from whence alone the free Denizens the Believers, whether Jews or Gentiles are to fetch their freedoms and Liberties?

Fourthly, That Territory called the Nation of *Judea*, whether the lesser contained betwixt *Iordan* and the West Sea, and from *Dan* to *Bersheba*, or the greater from Sea to Sea, *viz. Mediterranean*, *Ægyptian and Persian*, and from the River, *viz. Euphrates* to the end of the Earth, taking in the *Arabias*, &c. that was called the Land of Promise; the Land of Rest was typical and fleshly, and belonged therefore to the old Covenant, and is done away and no more to be expected by the seed of Promise, the *Israelites*, the Believers, (though it is not denyed but that the natural Jew may according to the Letter become a Nation, and dwell even in that Territory again.) because they now enter into, and must yet enjoy another Rest, *Heb.* 4. 3. with that promised Land typt out, the Believer whether Jew or Gentile being esteemed the only chosen Generation, Holy Nation, peculiar people in the world, that either are or ever shall be, 1 *Pet.* 2. 9. therefore whether for any to assert any Doctrines to make the Verge or Bounds of any Countrey upon Earth to be now in the Gospel days to be set apart for holy Ground, and entred and possessed in chief, and by way of difference and distinction by any of the seed, is not to keep up *Moses*, and out Christ, and to tye up Christs Kingdom to a particular Region

that

that is to be over the whole World unbounded, unlimited.

Fifthly, That Prieſt-hood under the Law to which belonged the Temple, Service, Altar, Sacrifices was typical and done away by Chriſt; for as the Apoſtle reaſons, that Prieſt-hood being done away and changed and brought into another Tribe, there remains of neceſſity a change of the Law, *viz.* of all the appurtenances thereto.

Therefore is the Believer the Royal Prieſt-hood under Chriſt the high Prieſt, 1 *Pet.* 2. 5. 9 *Heb.* 8. 1. they are the Temple, Tabernacle, the Mount *Zion*, *Eph.* 2. 19, 20, 21, 22. *Heb.* 3. 6, &c.

Their Prayers, Praiſes, Alms, Bodies, Spirits are the Sacrifices that in this new Teſtament-miniſtration are to be only offered as the acceptable ſervices upon that Altar; whereof they have no right to eat, that ſerve at the Carnal Tabernacle, *Heb.* 13. 11. Therefore whether to bring in any other Seed, Tribe, City, Nation, Prieſt-hood then what is eſtabliſhed by Chriſt in the new Teſtament, is not to bring in *Moſes* again and to rebuild that partition Wall that Chriſt Jeſus by his death pulled down, is not to harden the poor Jews in their enmity and ſuperſtition, and to caſt a ſtumbling Block before the Gentile believer, to the bringing back again into bondage?

2. *Rule.*

THat the new Teſtament Church and miniſtration are by the Prophets frequently repreſented under the names, terms, ſtate, and condition that the old Teſtament Church was known by, and found in; As *Jews*, *Iſraelites*, and the ſeed of *Abraham*, *Jacob*, *Jeruſalem*, *mount Zion*, &c.

Therefore doth our laſt new Teſtament Prophet, in holding forth the condition of the Church, ſo deliver himſelf in ſuch phraſes and terms, alluding in all to the old Teſtament Church, that we might the better underſtand and comprehend what the Prophets under like terms and Phraſes hold out concerning it; as the Learned *Mead*, *Bernard*, and others have at large obſerved, and whereof you may read ſomething in the 8 and *9th* foregoing pages in the beginning of this Book, and to which I refer you. And therefore do they moſt excellently unfold the fourth Chapter of *Rev.* by comparing it with the 2 of *Numbers* the *7th* Chapter; holding out the new Teſtament Church, the ſealed ones under the *Jewiſh* Names, Tribes and Phraiſes.

Therefore whether for any to take theſe things in the Letter, when the miſtery is intended, to take them in the Figure, Type, Allegory, when the

the Antitype is meant, will not be to invert the sence, and introduce great confusion? *mens legis est lex:* not the bare words, but the meaning of the Law, is the Law.

3. *Rule.*

THat the *Israelites* after their Captivity had a return, and were in conjunction with the *Jews*, under one head *David* their Prince to the fulfilling of many of the Prophets, and that as well in a Literal as a Misterial sence.

As First, under *Hezekiah*, especially in the keeping of that Passover whereto many of the Tribes came, viz. *Ephraim*, *Ashar*, *Manasseh*, *Issacher*, *Zebulon* (that it is said had escaped out of the hands of the Kings of *Assyria*) came up to *Hierusalem* to keep the Passover, and to pay their Tithes, offerings and first-fruits; 2 *Chron.* 30. So that there was great joy in *Hierusalem*; for since the time of *Solomon*, there was not the like in *Hierusalem*; 26. The separation between *Israel* and *Judah* having continued, during all the Kings in *Israel* for the space of 250 years.

Secondly, In the days of *Iosiah* a thousand years after, who in his eighth year reformed all the Tribes, breaking down Altars, Groves, Images, taking away all the abominations out of 100

all the Countreys that pertain to the children of *Israel*, and made all that were present in *Israel* to serve, even to serve the Lord their God; *And all his dayes they departed not from following the Lord God of their Fathers.* 2 Chron. 34. 4, 5, 6. And kept such a Passover, that there was none like to it kept in *Israel*, from the days of *Samuel* the Prophet; neither did all the Kings of *Israel*, keep such a Passover as *Josiah* kept, and the Priests and the Levites, and all *Judah* and *Israel* that were present, and the Inhabitants of *Hierusalem*

Thirdly, In *Zerubabells* time under him, When by the Proclamation of *Cyrus*, whom the spirit of the Lord stirred up, all the Jews or Israelites within his Territories the 130 Provinces, including the place where *Israel* was carried, all *Assyria* had liberty to return; which was in these words: *That whosoever was amongst them of all his People, let him go up to* Jerusalem *which is in* Judeah, *to build the house of the Lord; And whosoever remaineth of any place where he sojourneth, let the men of his place, help him with Silver and with Gold, and with Goods,* &c. And who accordingly came up by degrees, and did under one Prince in their own Land, partake of their Legal rights and priviledges together.

Fourthly, In the Apostles dayes, it is said, *Acts* 26. 7. Unto which promise or 12 Tribes instantly serving God day and night hope to come, and *James* directs his Epistle to the 12 Tribes:

and

and *Peter*, 1 *Pet.* 1. To them also: by all which is it not manifeſt, that whatever the received opinion has been, that ſince *Iſraels* captivity, they were never heard of, that there was a return in *Hezekiahs* time of many of the Tribes, and in *Joſiahs* time a hundred years after, many more of them inhabiting their own Land, under one King; and in *Zerubabells* and the *Macha-bees* time afterwards all of *Davids* Line; as *Math.* 1. and *Luke the* 3. And in the Apoſtles time there were Jews devout men of every Nation under Heaven, dwelling at *Hieruſalem*, and the 12 Tribes were then known as *Paul*, *James*, and *Peter* diſcovers.

Fifthly, Miſtically did the believing Jews and Iſraelites, whereof there were great numbers, gather under *David* their King, the Lord Jeſus in conjunction with the believing *Gentile* in his new Teſtament, Rule, Government and Soveraignty, which in expreſs Terms is ſaid by the Apoſtle *James* to be reſtoring the fallen Tabernacle of *David*. *Acts* 15. And a fulfilling of that bleſſed prophecy of *Amos*, and which is expected more amply to be fulfilled in the great Converſion and Conjunction of Jews and Gentiles, that is foretold in the latter days.

Therefore whether for any to aſſert, becauſe the Prophets ſo often ſpeak of a Conjunction of *Iſrael* and *Judah*, and a return into their own Land, to the building City and Temple, and injoyment of legal rites and ceremonies under

one King, that therefore those prophecies are to be yet fulfilled in the Letter, is not an absolute mistake and such a sence, that necessarily offers violence to the principles of the Gospel, and not to be reconciled with the first Rule before mentioned: and not onely hardens their deluded Jews in their expectation of a Temporary Messiah, of whom they have had already so many Impostures, but teaches the Gentile Believer to Judaize also, of which there have been so many in these Latter dayes, though in a mistical and Spiritual sence, all those prophecies may admit of a larger and further Accomplishment, as before, and which with the consideration of what is fulfilled in the Letter as before may reconcile all.

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4. *Rule.*

THat the great Converſion of the Iews to Ieſus Chriſt is not to be till the fulneſs of the Gentiles be come in. Luke 21. 24. Rom. 11, 25 Mat. 23. 38.

Which fulneſs is not to be till *Babylons* fall, and preaching the everlaſting Goſpel, and the ereƈting of the Kingdom of Jeſus Chriſt, for they are contemporary and it is clear that the Gentile Saints, who have born the heat of the day under Antichriſt, and who have kept the Commandments of God, and teſtimony of Jeſus, muſt be the ſpecial inſtruments thereof; not the Jews who have been ſuch blaſphemers of Chriſt, and all by his appointments all that live; But then will they ſo receive the Goſpel that they will bleſs thoſe that come in the name of the Lord, *Mat.* 23. 38. And ſo in thoſe great converſions that will be effeƈted in that day of the Lord, amongſt Jews and Gentiles, all Iſrael viz. The whole body of the Eleƈt, the whole ſeed of *Abraham* ſpiritual ſhall be ſaved; which is true only in that ſence, for all Iſrael in a natural ſence ſhall not be ſaved, as *Wollebius* well obſerves upon *Rom.* 11.

FINIS.

Errata.

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